THE

JEWISH CHRONICLE.

(ספר זכרון)

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.]

No. 371.—NEW SERIES.] FRIDAY, MAY 12, 1876;—IYAR 18, 5636. [PRICE TWOPENCE.

BIRTHS.

On the 4th inst., at her residence, Barrow-in-Furness, the wife of Mr. L A. MOSES, of a daughter.—Australian papers please copy.

On the 6th inst., at 28, Northampton Park, Canonbury, the wife of Mr. MAX SPIER, of a son.—No cards.

On the 8th inst., at 2, Petworth-street, Cheetham, the wife of A. ABADI, of a daughter.

On the 8th inst., at 9, Princes-street, Spitalfields, the wife of LAWRENCE BARNETT, of a daughter.

On the 8th inst., at 54, Hockley Hill, Birmingham, the wife of M. L. LEVY, of a son.

On the 8th inst., at 134, Duke-street, Liverpool, the wife of HENRY GABRIEL, Esq., of a daughter.

On the 9th inst., at 183, Great Dover-street, the wife of S. BENJAMIN, of a daughter.

On the 10th inst., at 7, King-street, Finsbury-square, the wife of AARON AFRIAT, Esq., of a son.

DEATHS.

On the 25th ult., at 4, James's-place, Old Trafford, ELEANOR, the beloved and lamented wife of ADAM CASPER, and daughter of the late Philip Bright, of Doncaster, aged 47 years.—ת'נ'צ'ב'ה. May her soul rest in peace!

On the 3rd inst., at 14, Bedford street, Bedford-square, suddenly, EMANUEL SAMPSON, aged 59. Late of Hanway-street and Paris.

On the 7th inst., at 23, Bedford-square, W.C., after a long and painful illness, borne with great fortitude, MYER LEVINE, in the 87th year of his age, formerly of Norwich Friends will please accept this intimation.

On the 8th inst., at 77, Warwick-road, Maida Hill, after many years' of awful pain, borne with the greatest patience and constancy, LOUIS GUSTAVE, aged 22, the beloved son and eldest born of LOUIS (Assoc. R.A.M.) and ERNESTINE EMANUEL. May his soul rest in peace!

MR. and MRS. EZRA HARRIS return sincere THANKS to their numerous friends for sympathetic letters, cards and visits on the loss of their beloved daughter, Diana.—15, Forest Hill-road, Peckham Rye, S.E.

MRS. H. JACOBS, SONS and DAUGHTER return THANKS for kind visits and cards of condolence received during their week of mourning.

MESSRS. MARK, SOLOMON and ISAAC PARKER beg to return sincere THANKS for kind visits, cards and letters of condolence received during the week of mourning for their late lamented father.—85, High-street, Birmingham, 37, Globe-road, E., 17, Artillery-street, E.

MRS. SAMUEL PHILLIPS returns sincere THANKS for visits and letters of condolence received during the week of mourning for her late lamented father, Aaron Hart, of Edmonton, Middlesex.—290, High Holborn.

THE TOMBSTONE to the Memory of the late NATHANIEL A. JESSEL, of 32, Jane-street, Commercial-road, E., will be SET at the West Ham Cemetery, at 4 p.m., on SUNDAY NEXT, the 14th. Relatives and friends will please kindly accept this intimation.

NOTICE.—SONS or DAUGHTERS of DANIEL LEVY, or LEVI, late of Temple-street, Bristol, deceased, will hear something to their advantage by applying to John Madrich, Toby's Buildings, Lower North-street, Exeter.

J. SAMUEL and SON, MONUMENTAL MASONS and UNDERTAKERS.

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Mr. Harris was 18 years with Messrs. J. Samuel and Son.

בגדי קדש לכבוד ולתפארת

R. ABRAHAM and SONS, (Sons and Successors of the late VICTOR ABRAHAM),

Beg to notify to Jewish Congregations and to their Friends that they continue to SUPPLY EVERY REQUISITE for SYNAGOGUE ADORNMENT and Religious Requirement for which their establishment has so long been celebrated.

Among these may be mentioned the פרוכת, Curtains for the Ark; מכסות, Mantles for ספרים; חפות, Marriage Canopies; also טלתים Scarves, &c., plain or embroidered in Gold or Silk, in chaste and artistic style.

Designs and Estimates submitted on application to R. Abraham and Sons, Naval and Military Embroiderers, &c., Contractors to Her Majesty's Government, 5, Lisle-street, Leicester-square, W.

N.B.—Masonic Aprons, Jewels and Regalia in every degree, wholesale and Retail. Lodges and Chapters fitted up.

כשר BOARD IN NEW YORK.

TO Ladies and Gentlemen intending to visit America at the coming Centennial. An English Lady having FOUR LARGE HOUSES in West 14th Street, New York, between 5th and 6th Avenue, will be happy to ACCOMMODATE FAMILIES or Single Ladies and Gentlemen with Rooms en suite, or single Apartments, and with first-class Board, כשר.

The Houses are elegantly furnished. Terms will be found moderate. Early application should be made to Madame Eizenbaum, 33, 35, 37, West 14th Street, New York.

JEWS' FREE SCHOOL,
BELL LANE, SPITALFIELDS.

NOTICE IS HEREBY GIVEN that a GENERAL COURT of the Governors and Subscribers of this Institution will be held at the SCHOOL, on TUESDAY, 16th MAY, 1876, at Half-past 4 o'clock, precisely, for the purpose of Electing a PRESIDENT in lieu of the late lamented Sir Anthony de Rothschild, Bart.

By Order,
M. ANGEL.

חברת עזרת אביונים ואלמנות

PHILANTHROPIC SOCIETY.

For Relieving Distressed Widows and Families of the Jewish Persuasion.

THE Governors and Subscribers to this institution are respectfully informed that there are at present VACANCIES for FOUR WIDOWS to receive the bounty of this charity, namely—Five Shillings per week. Persons desirous of becoming candidates must apply to the Collector, at 27, Duke-street, Aldgate, for forms of application, which must be returned to him on or before the 25th day of May, 1876.

By order,
I. J. ABRAHAMS, } Hon.
S. E. MOSS, } Secs.

MANCHESTER.

THE THREE celebrated RABBIS, רבי אלי' from Wolkawisk רבי יעקב תאומים, and רבי זוסמאן כהן will deliver ADDRESSES in the German-Jewish language on SABBATH NEXT, 13th inst. (to-morrow (ש"ק פ' אמר ה'ב'ע'ל) in the CHEETHAM TOWN HALL, at 3 p.m., when the presence of the Jewish community is respectfully invited.

THE public are hereby informed that Mr. P. VALLENTINE, Bookseller, has PURCHASED the STOCK and CONTENTS, also the Goodwill and Business of the premises situate No. 37, DUKE-STREET, ALDGATE, lately carried on by my lamented father, Samuel Solomon.

May 3rd, 1876. SARAH SOLOMON.

MR. BENJAMIN DEFRIES, Pupil of Mr. Joseph Oppenheimer, continues to impart INSTRUCTION on the VIOLIN, and offers his services as accompanyist to lady and gentlemen pianists desirous of becoming acquainted with the sonatas of Mozart, Beethoven and other of the great classical masters. Terms moderate. Address B. D., Jewish Chronicle office.

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CONCENTRATED and
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CHARITY COMMISSION.—In the matter of the JEWS' HOSPITAL, at Lower Norwood, in the county of Surrey, established by Deed Poll, dated 25th day of January, 1808, and of the JEWS' ORPHAN ASYLUM, established by Indenture, dated the 22nd day of April, 1850, with the subsidiary endowments belonging thereto. By direction of the Board of Charity Commissioners for England and Wales, NOTICE IS HEREBY GIVEN, that an Order is proposed to be made by them after the expiration of one calendar month, to be computed from the first publication of this notice, establishing a Scheme for the future regulation of the above-mentioned charities. A copy of the scheme proposed to be established may be inspected during the period of fifteen consecutive days, from the first publication of this notice, daily, except Saturdays and Sundays, free of cost, at the offices of Mr. J. I. Solomon, Solicitor, 28, King-street, Cheapside. Any objections to the proposed Order or suggestions for its modification may be transmitted, in writing, to the secretary of the said Commissioners, Whitehall, London, within twenty-one days next after the first publication of this notice.

Dated this tenth day of May, 1876.

HENRY M. VANE, Sec.

JEWISH SCHOLARS' LIFE BOAT FUND.

"THE MICHAEL HENRY" LIFE BOAT.

PATRONESS:
Baroness Meyer de Rothschild.
TRUSTEES:
M. H. Benjamin, Esq. | Joseph Sebag, Esq.
CHAIRMAN.
Abraham Levy, Esq.
TREASURER:
Isidore Spielman, Esq.

A PUBLIC MEETING will be held at the JEWS' INFANT SCHOOL, Commercial-street, E., on SUNDAY, the 14th May inst., to hand over this Fund to the Royal National Life Boat Institution.

The Chair will be taken by
ARTHUR COHEN, ESQ., Q.C.
(Judge of the Cinque Ports).

MISS HANNAH DE ROTHSCHILD has kindly consented to attend and hand over the Fund.

The friends and supporters of the movement and the public generally are invited to attend. Doors open at 7·30 p.m. Chair to be taken at 8 p.m. precisely.

HERBERT BENTWICH, Hon. Sec.
University College, W.C.

STEPNEY JEWISH SCHOOLS.
71, STEPNEY GREEN, E.

THE ANNUAL DISTRIBUTION of PRIZES will take place at the SCHOOLS, on SUNDAY, May 14th next, at 3 o'clock precisely on which occasion Sir BARROW ELLIS, K.C.S.I., has kindly consented to preside.

Subscribers and Friends of the institution are invited to attend.

M. S. WALEY, } Hon.
A. E. FRANKLIN, } Secretaries.

SPANISH AND PORTUGUESE SYNAGOGUE.
UPPER BRYANSTONE STREET, W.

THE Rev. Dr. ARTOM, Chief Rabbi of the Spanish and Portuguese Congregations of England, will PREACH on SABBATH אמר, the 13th May, during the Morning Service.

17th Iyar, 5636—11th May, 1876.

NOTICE.

IN consequence of Rev. HIRSCH DAINOW'S (the Russian Magid) journey to Paris, the usual weekly DISCOURSE at the German Synagogue will NOT BE DELIVERED on SABBATH NEXT.

By special invitation, Rev. H. Dainow visited Sir Moses Montefiore at Ramsgate, where he was nobly received.

The Rev. gentleman will RESUME his duties in London on the 20th inst.

May 9th, 1876.

THE Reverend ISAAC H. MYERS will have the pleasure to MEET his PUPILS at Charing Cross on THURSDAY, the 18th inst., to proceed to Ramsgate by the Mid-day Train.

H. and S. JACOBS
GROCERS, CHEESEFACTORS, OIL MERCHANTS,
4, ST. JAMES PLACE, ALDGATE,
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THE LATEST PARISIENNE NOVELTIES in LADIES MILLINERY, Louis XVI. Hat, black straw elegantly trimmed.

"The Millinery Department is well catered for, also the prevailing cream tints in laces, flowers, and chip, lending themselves happily to combinations with black."—The Queen Newspaper.

"Le Sénateur est un tres joli chapeau souple de forme garni d'une guirlande de fleurs et herbes noires avec mélange de valenciennes."—Courrier de l'Europe.

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FIVE AND A HALF GUINEA BLACK SILK COSTUMES.—Engraving of Messrs. Jay's 5½ guinea Costumes forwarded on application gratis; also a pattern of the quality of black silk from which these costumes are made.

JAY'S.

The London General Mourning Warehouse, 243, 245, 247, 249 and 251, Regent-st., W.

HASTINGS.—The MISSES JOSEPH, 11, WELLINGTON SQUARE, HASTINGS, beg to inform Jewish visitors to this delightful and invigorating sea-side resort that they can be accommodated at their establishment with superior APARTMENTS and BOARD. The Drawing Room and other rooms command a Sea View. By previous arrangement dinners will be provided to visitors to the town. Terms on application.

SIR MOSES MONTEFIORE, Bart., F.R.S.

Messrs. COLNAGHI and Co., Printsellers and Publishers to Her Majesty, beg leave to announce the publication of an ENGRAVING in the finest style of Mezzotint, by T. L. Atkinson, of the PORTRAIT of SIR MOSES MONTEFIORE. Painted by George Richmond, Esq., R.A. A proof is on view at 13 and 14, Pall Mall, East.

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JEWISH HOME.

THE following CONTRIBUTIONS in Aid of the Building Fund are gratefully acknowledged. The Committee EARNESTLY APPEAL for further Aid, about £1,000 only having as yet been contributed towards the sum of £3,000 which will be required to purchase and adapt the new Home to its purposes.

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Julius Sewell, Esq,	0	10	0
Stamps	0	8	0
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Per F. D. Mocatta, Esq , President.

H. L. Beddington, Esq.	10	0	0
J. H. Beddington, Esq.	10	0	0
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Jacob Levy, Esq.	0	10	6
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L. Cohen, Esq.	0	10	6
Mrs. Stone	0	10	0
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L. Benjamin, Esq.	0	5	0
H. Cohen, Esq.	0	5	0
Joel Phillips, Esq.	0	5	0
P. J. Phillips, Esq.	0	5	0
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H. E. Simons, Esq.	2	2	0

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J. Green, Esq.	1	0	0
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Jackson Hyams, Esq.	0	10	6
M. Mordecai, Esq.	0	10	6
A. Mordecai, Esq.	0	10	6
J. Cohen, Esq.	£0	10	6
N. Levy, Esq.	0	10	6
Alex. Levy, Esq.	0	10	6
— Solomons, Esq.	0	10	6
E. Barrow, Esq.	0	10	6
Mark Joseph, Esq.	0	5	0
J. Joseph, Esq.	0	5	0
M. Woolf, Esq.	0	5	0
A. Valentine, Esq.	0	5	0
S. De Yong, Esq.	0	5	0
B. Woolf, Esq.	0	5	0
J. White, Esq.	0	5	0
P. N. Casper, Esq.	0	5	0
H. Fries, Esq.	0	5	0
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Frederick M. Lyons, Esq.	0	10	6
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Henry Spyer, Esq.	0	10	0
Henry Hart, Esq.	0	5	0
David Jones, Esq.	0	5	0

Further contributions will be thankfully received by F. D. Mocatta, Esq., by any Member of the Committee, or by

I. BLOOMFIELD, Secretary.
16, Lyall-road, North Bow.

DALSTON SYNAGOGUE AND SCHOOLS.

THE Members of the above Congregation having secured an eligible plot of ground in Mildmay-road, earnestly solicit the aid of the generous public in their endeavours to erect a suitable Synagogue and School premises which, when erected, shall become a constituent synagogue of the United Synagogue.

Donations will be received and duly acknowledged by any member of the committee, by M. A. Rozelaar, Esq., Treasurer, 61, Beresford-road, N., or by any of the following gentlemen who have kindly consented to receive same:

Rev. Dr. Artom, 20, City-road, E.C.
Rev. Dr. Hermann Adler, 94, Richmond-road, W.
Rev. B. H. Ascher, 34, Grosvenor-road, N.
Ellis Franklin, Esq., 60, Old Broad-st., E.C.
A. H. Moses, Esq., Fenchurch House, Fenchurch street, E.C.
F. D. Mocatta, Esq , 9, Connaught-place, W.
Charles Samuel, Esq., Ludgate Hill, E.C.
Lewis Emanuel, Esq , 36, Finsbury-circus, E.C
N. S. Joseph, Esq., 35, Coleman-street, E.C.
M. H. Benjamin, Esq., Gresham House, Old Broad-street.
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Messrs. Samuel Montagu and Co. (Bankers), 60, Old Broad-street.

Cheques to be crossed, Samuel Montagu & Co. P.O. Orders payable to M. A. Rozelaar, Esq.

JEWS' DEAF AND DUMB HOME.

WALMER ROAD, NOTTING HILL, W.

COMMODIOUS and comfortably furnished Bed-rooms having been provided for male and female PRIVATE BOARDERS, the Committee are prepared to receive applications for the admission of Jewish Deaf-mute children, whom their parents or friends may desire to place in the Institution. For terms, &c., address the Rev. I. Samuel, Hon. Secretary, 15, Sutherland-gardens, Harrow-road, W.

JEWS' HOSPITAL, LOWER NORWOOD

JULY ELECTION.

AN ELECTION will be held in July next for the admission of SIX BOYS, FOUR GIRLS, and ONE FEMALE AGED OUT-PENSIONER. Applications must be made during the present month to Jacob Salomons, Secretary, 13, Spital-square, E.

COMMERCIAL ACADEMY AND BOARDING SCHOOL, at Sobernheim, by Bingen-on-Rhine, conducted by Professor A. CAHN. Rapid acquirement of German guaranteed. Highest references in London and on the Continent. For prospectuses and particulars apply to Dr. Heinemann, 28, Fitzroy street, Fitzroy-square, W.

MISS SARA SOMERS continues giving LESSONS in PIANAFORTE and SINGING at her own and pupils' residences. References to Dr. Wylde, Principal of the London Academy of Music. Address 23, Grosvenor-road, Highbury New Park, N

METROPOLITAN FREE HOSPITAL,

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For the immediate Gratuitous Relief of the Sick Poor of every Nation and Creed, without the delay of a letter of Recommendation

Attendance of Patients during 1875.—78,480.

PATRON.
H.R.H. THE PRINCE OF WALES, K.G., &c.

The ANNIVERSARY FESTIVAL will take place at the LONDON TAVERN, on WEDNESDAY, May 24th,
SIR CHAS. H. MILLS, BART., M P.,
Treasurer, in the Chair.

FIFTY THOUSAND POUNDS
Required for Building of New Hospital.

The following gentlemen have kindly consented to act as Stewards:—

FIRST LIST OF STEWARDS.

Ascher, Rev. B. H.
Burke, Edmund, Esq.
Bennett, Sir John F.R.A.S., &c.
Chance, E. J, Esq., F.R.C.S.
Dakin, Sir T., Aldn.
Defries, Messrs., and Sons.
Drysdale, Dr. C. R.
Dudley, Dr. J. Gardner.
Finch, Rev. Dr.
Finch, Rev. W. S., M.A.
Fotherby, Dr. H. J.
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Rose, Harry, Esq.
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Stapleton, R., Esq., Deputy.
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Venn, Dr. Albert.
Waldram, J., Esq.
Walsham, W. J., Esq., F.R.C.S.
Wingrave, A., Esq.
Woods, Hy., Esq., C.C.
Wragg, R. T., Esq.

Who will thankfully receive Contributions.
A Jewish Table will be provided.
Dinner on Table at Six o'clock precisely.
Tickets, ONE GUINEA EACH.
GEO. CROXTON, Sec.

MESSRS. DEFRIES and SONS earnestly invite CONTRIBUTIONS in aid of the funds of the Metropolitan Free Hospital; the ANNIVERSARY FESTIVAL of which takes place on the 24th inst.
147, Houndsditch.

PORTSDOWN COLLEGE, 88 and 90, Portsdown-road, Maida Hill.
Principal.—RACHEL D. MYERS.

English Composition and Literature.—F Nash. Tuesday p.m.
English Reading.—Lin Rayne, Friday, a.m.
Arithmetic, Mathematics and Latin.—C. Richards. Tuesday and Thursday. a.m.
French.—Mons. Cerexhe, Monday, p.m.; a Parisian lady.
German.—Dr. Heinemann, Wednesday, a.m., a Hanoverian lady.
Italian.—Signor Volpe, Monday, a.m.
Music.—F. Hartvigson, Miss Magnus, Mr. Hullé; a lady teacher.
Singing.—Signor Garcia. Tuesday, p.m.
Drawing.—R. Elmore. Thursday, a m.
Dancing.—Mons. and Mdlle. Petit. Monday, p.m.
Hebrew, Scripture, and General English Subjects.—Miss Myers and lady teachers.

Pupils may attend for special subjects, or be received as day scholars or boarders.

WEST METROPOLITAN JEWISH SCHOOL FOR MIDDLE CLASS PUPILS.

26, RED LION SQUARE, HOLBORN.
ESTABLISHED 1845.

General Subjects of Instruction:—
Hebrew, English, in all its branches, Freehand, Model Geometrical Drawing.

Terms, £3 3s. and £4 4s. per annum, respectively in the lower and upper divisions.

French, German, Shorthand, Water Colour Painting and Crayon Drawing are taught by well-known Professors, at a charge of Seven Shillings per quarter for each subject.

Instruction in the Pianoforte is given, the fee being a guinea and a half per quarter.

For detailed prospectus and further particulars apply to the Principal at the School.

HERBERT G. LOUSADA, Hon. Sec.

BRUSSELS.

131, Chausseé de Vleurgat, Quartier Louise

MDLLE. DREYFUS, (Diplomeé of the Academy of Paris), after successfully conducting a young LADIES' SCHOOL in England, has OPENED a SIMILAR ESTABLISHMENT in BRUSSELS. The locality of the school is one of the best in the city. The house is commodious with garden attached, and every attention is paid to the comfort and education of the pupils.

For further information apply to the Principal or to Mrs. Barczinsky, Wellesley House, Wellington-road, Brighton.

References kindly permitted to Mrs. H. Raphael, 31, Portland place, and Mrs. I. Samuel, 23, Cleveland-square, Hyde Park.

GLOUCESTER HOUSE, KEW.

HIGH-CLASS Establishment for Young Ladies, conducted by Mrs. NEUMEGEN.

Superior Resident, Foreign and English Governesses and visiting Professors.

Pupils prepared for the Cambridge Local Examinations.

Prospectuses on application.

Mrs. Neumegen's PUPILS will RE-ASSEMBLE on Wednesday, May 10th.

---

15 and 16, Rue Defacqz, Avenue Louise, Brussels.

SUPERIOR EDUCATIONAL ESTABLISHMENT for YOUNG LADIES, Conducted by Miss BLOEMENDAL, assisted by Resident English, German and French Governesses and highly qualified Professors.

References to parents of former and present pupils in England and Abroad.

HAMBURG.

4, MATHILDENSTRASSE, ST. PAULI.

B. BARUCH'S ESTABLISHMENT for YOUNG GENTLEMEN.

Parents who desire their sons to attend one of the local superior schools, can entrust the same to my care. A sound education will be afforded, and special attention be paid to their religious and moral welfare.

The pupils have an abundant and wholesome diet, and are considered in every respect as members of the family.

The best references. For prospectuses apply to the above address.

HERESON HOUSE ACADEMY, RAMSGATE.

PRINCIPAL—J. TRITSCH.

THE course of Instruction comprises every branch that is requisite for fitting the pupils for Collegiate, Professional, or Commercial pursuits, and includes Hebrew, Latin, Greek, English, Mathematics, and Merchants' Accounts.

Great importance is attached to modern education and thus prominence is given to French, German, Music Drawing, Land Surveying, and Natural Science.

For terms and further particulars apply at the above address.

NORTH LONDON COLLEGIATE BOARDING AND DAY SCHOOL FOR YOUNG GENTLEMEN.

12, CAMBRIDGE TERRACE, ARUNDEL-SQUARE, BARNSBURY, N.

Principal—Mr. A. GOLDSMITH. Resident Master—Mr. W. P. HYLAND, B.A., T.C.D.

A Separate Department for the education of Young Ladies (Day Pupils and Boarders) under the management of Mrs. Goldsmith, assisted by competent governesses.

Dancing Classes during the Winter Season.

For terms and full particulars apply as above.

ELMS PARK HOUSE, RAMSGATE.

THIS Establishment for young ladies, conducted by the MISSES MYERS, (daughters of the Rev. T. H. Myers), affords all the advantages of continental tuition, combined with the comforts of an English home.

The curriculum of studies embraces all branches of modern education in which the Principals are assisted by competent resident (foreign) governesses and visiting professors.

The premises situate in the most salubrious part of Ramsgate, have been enlarged by lofty and spacious dormitories and class-rooms, and are supplied with all sanitary appliances.

Parents whose children have been with the Misses Myers since they opened school, will have much pleasure in testifying to the high-class education as well as to the great care bestowed on the well-being and happiness of the pupils.

EDUCATIONAL ESTABLISHMENT FOR YOUNG LADIES,

4, FLORENCE TERRACE, EAST CLIFF, RAMSGATE.

Principal—Miss PYKE.

MISS PYKE receives sixteen young ladies to educate, to whom she offers superior advantages. She takes personally an active part in their tuition, and is assisted by resident foreign governesses and visiting masters. The number being strictly limited, individual attention is given to each pupil.

The domestic arrangements are under the superintendence of an experienced lady who strives equally with the Principal to ensure the comfort and happiness of the pupils.

For prospectuses and every information apply at the above address.

BRUSSELS.

COMMERCIAL INSTITUTE AND BOARDING SCHOOL, BRUSSELS.

348—350, CHAUSSEE D'ETTERBEEK,
(Opposite the Zoological Gardens).
Principal—Professor L. KAHN.

THIS Establishment, founded in 1863, and re-organised in 1874, with important improvements, offers to its pupils a sound religious and moral education, and a thorough study of all branches, comprising a careful, general and commercial education. The most rapid progress in modern languages. Number of pupils limited. Home comfort. The highest references in England and on the Continent.

NOTES OF THE WEEK.

JEWISH SCHOLARS' LIFE BOAT FUND.

The formal presentation of four hundred guineas on Sunday next, by Jewish scholars, to the Life Boat Institution will constitute an event of peculiar interest. It is the first gift of the kind offered by Jews to the nation. It is true that the handing over of the Mayer de Rothschild Life Boat to the Institution by the daughter of the deceased preceded the presentation to which we refer in point of time. But the conception of the idea and the efforts made to carry it out preceded by a couple of years the other. Moreover, the Rothschild Life Boat represents the idea of one single member of the community, while the other is expressive of that of a large number of persons of the same community, all united for one and the same purpose. The favour with which this idea when once emitted by its philanthropic originator—the late lamented Michael Henry—was received, and the zeal with which so many laboured for its realisation even after the primary agent in the movement was withdrawn, show how thoroughly the Jewish community has imbued itself with national views and sentiments. The English are a sea-faring people. The craving of so many of their youth for the sea is a most remarkable psychological phenomenon, showing the bent of the national mind, if not the national instinct. As a community, however, the Jews have as yet had rarely opportunities for indulging in this taste. Comparatively few of them have as yet been sailors. Here, therefore, is a charity which will hardly render succour to any of their creed. Any service that a Life Boat may perform will be to their countrymen of another faith. Yet, penetrated by the true national sentiment—that affectionate regard for the sea-faring man which marks Englishmen from the highest to the lowest, a number of school boys, afterwards joined by a number of school girls, and ultimately also by some adults, labour for years and club together their savings from their pocket-money, in order to realise a thought which, as soon as uttered by one loved and respected by them, they found was only the echo of a desire which had probably long before, and perhaps unconsciously to themselves, floated before their youthful minds. For us of the *Jewish Chronicle* the event is of a special interest, since it was the late able editor of this journal who had given rise to this movement. Little did he, or any of those roused by him, foresee that in this Life Boat, he built a monument for himself, and that by its name it would perpetuate his own. The Michael Henry Life Boat tells its own tale, and will bring it down to posterity; and by no more appropriate monument could his memory and name have been perpetuated. He who loved mankind so well, whose delight it was when he was able to render a service to any human being, without distinction of race or creed—he has now his name attached to an object intended to render the highest service a man can perform for a fellow-man—saving human life—without distinction of race or creed. This is truly in the character of the man. This is measure for measure. It is a monument in the highest and noblest sense, such as he would choose were it in our power to consult his soul.

JEWISH SCHOOLS AND TEACHERS.

The report of H.M.'s Inspector on the Jews' Free School, Bell Lane, published last week in these columns is extraordinary in its way. The language employed by this educational officer in characterising this establishment and its conductors is probably unparalleled in the accounts given of the other schools visited by him. He calls it "this great school," describes it as conspicuous for excellency in the upper standards; and in the girls' school makes special mention of Miss Hertzon's teaching, repeats the encomiums bestowed on former occasions on the two senior certificated teachers and concludes, "It is a rare good fortune for a school to have three such teachers." It was our pleasing duty to give in a footnote the names of these teachers (Miss Lipman and Miss Goldsmid) which did not appear in the report, no doubt, because at the Free School their identity was sufficiently certain without their names. Could an inspector have spoken in more glowing terms of a scholastic institution and its head than those employed by him when reporting on the Jews' Free School, Bell Lane? The Jewish community has undoubtedly a right to be proud of this establishment, the *alma mater* of so much rising talent, and it will, we sincerely trust continue to foster this institution with the solicitude hitherto displayed for its efficiency. The intellectual progress of the bulk of our youth—the humbler classes in every community form its majority—depends upon the well-being of this school. It must be remembered that the Free School is not only an elementary school, but is also a normal school—at present the only establishment in England for training Jewish teachers. There are indications that a separate normal school will ere long be established. Such a scheme would have our heartiest sympathy and support. It is especially satisfactory to see that several of the pupil teachers of the Free School are qualified to act as assistant teachers. Indeed, it is only surprising that not many more gifted coreligionists of both sexes prepare themselves for the scholastic profession. Formerly, the area of Jewish scholastic activity was very restricted. A Jewish teacher, however, well qualified for his profession had no field open for him. There existed very few Jewish schools. The salaries paid by these were meagre, and schools attended by children of another faith would have nothing to say to a Jewish teacher. There was, therefore, good reason for Jewish young men and women to eschew the scholastic profession. But it is different now. Enlightened School Boards are superceding narrow-minded sectarian managers. The future belongs to these Boards. These, in most places, are well prepared to carry out the intention of the legislature. Secular knowledge is to be imparted to the rising generation free from the leaven of one-sided sectarianism. Doctrinal instruction is to be left to the care of the several denominations to which the children belong. Who so well qualified for these functions as those whose religion excludes all proselytism and whose moral precepts are nevertheless drawn from the same source from which those of the dominant faith are derived? Who can more conscientiously inculcate on the minds of the young those great saving principles in which we all agree without the admixture of any teaching in which we all differ? The precedent set by the London School Board in electing teachers for one of its schools from the Jewish community will no doubt be followed so soon as other members of the same creed will have proved sufficiently their competency for the task, especially as the choice made in the case of the head master of the Old Castle Street School has proved so satisfactory. The office of a school master is no doubt laborious, yet it is honourable. It is not as remunerative as are other professions, but, on the other hand, it is free from the anxieties and occasional risks which attach to competitors. At a time when all professions and trades are overcrowded, when fathers are sometimes at their wit's end to find suitable employment for their sons, and when parents of the middle classes cannot always make adequate provision for their daughters, or see them happily settled in life, the new career of usefulness now thrown open to our youth deserves consideration. In another parliamentary session or two education will be made compulsory throughout the whole length and breadth of the country. The demand for certified teachers, such as are suited for school board schools, will greatly increase; and no candidates for these scholastic offices, it stands to reason, will have better chances to receive appointments than qualified Jewish youths. It will be the fault of Jewish parents if the approaching tide should find them unprepared to profit by the opportunity.

SANITARY CONFERENCE.

A conference in the sanitary interest has been held on the 11th and 12th inst. at the Rooms of the Society of Arts. Subjects of great importance for the popular well-being have been discussed and beneficial results for the whole country may be expected therefrom. Thus we see more than three thousand years after Israel's great and inspired lawgiver, the example set in his code imitated in our country, the great principles of byegone days laid down by him acknowledged and measures adopted to induce Parliament to move in the direction traced out by Moses of old. Indeed, there is an aspect viewed in which the books of Moses present themselves as a code of sanitary regulations. Whether at peace or war, whether in the house or the field, whether in health or sickness, whether in life or death, if the follower of this code will only allow himself to be guided by it in food, raiment, dwelling and contact with the outer world, he will be in a position to brave all those external influences and most of the internal causes which bring on suffering, sickness, premature decay, and an untimely death. This code of laws is a striking testimony of the lawgiver's intimate acquaintance with most of the conditions of health which modern science has brought to light. The indirect effect of these laws still more marvellously elucidates their wide reach. Take for instance Passover. The strict prohibition of all leaven and everything that leavens and their removal from the house gives rise in observant Jewish families to an extraordinary amount of cleaning, scouring and scrubbing. Read by the light of modern discoveries this means the destruction of all the nests or rather hotbeds in which those germs are fostered to which modern science traces some of the most virulent and fatal diseases. The funguses, the bacteria, and what else the names of these minute deleterious agents are routed out. Scarlet fever, typhus, diphtheria and even cholera in the opinion of many physicians are thus kept out from the home. Take for instance the frequent ablutions, bathings and washings of garments enjoined by the law. Are these not among the most efficient even as they are the simplest means for removing any infectious matter that may have settled upon a person or his clothing? A sanitary conference, therefore, the object of which is the promotion of hygienic measures is quite in the spirit of the law of Moses. and we Jews may point with pride to a code which forms the guiding star to those travelling in this path.

BRUSSELS.—It may not be uninteresting to know that the notorious T. Kint, who robbed the Banque de Belgique of such a large amount, is a most devout Catholic and an ardent clerical, and is of course in this capacity bound to slander the Jews. When some time before the catastrophe the unfavourable reports about the bank were brought under his notice, the devout Christian replied: "All Jewdom conspire against our shares. Every means is lawful to make their operations succeed."

RELIGIOUS TOLERATION IN SPAIN.—The amendment of Senor Alvarez in favour of Catholic unity has been defeated by 227 against 39 votes. The *Daily News* correspondent says that this result is undoubted, but the form of Article 11 admitting religious toleration is ambiguous. It is still open to the objection that a conservative minister could interpret it to suit his own views, and that it might thus occasion difficulties. King Alfonso has written another letter to the Pope, assuring his Holiness that Spain is Catholic, and that consequently nothing need be apprehended by Catholics from the application of the clause of the Constitution upon religious liberty. His Majesty adds that this clause, moreover, does not contravene the spirit of the Concordat of 1851. The *Standard* contains a lengthy leader upon the subject, in which is forcibly pointed out the difficulties which will have to be faced by the Government in giving full effect to its desire to secure complete religious liberty in Spain. The Madrid correspondent of the *Daily News* in a telegram dated Tuesday, says: "The debate on the religious question continues. Senor Castelar's speech to-day fully satisfied expectations, and was much applauded. He denied that Catholic unity ever existed in Spain in its entirety. There was always a strong leaven of liberty. I am assured on good authority that there are at least 11,000 Spanish Protestants in the country.

"THE DECAY OF THE TEETH AND GUMS arises from various causes, but principally it may be attributed to early neglect, ill-health, and the use of tooth powders containing mineral and other deleterious acids, which give a momentary whiteness to the teeth, while they corrode the enamel. It is highly satisfactory to point out Messrs. Rowlands' Odonto, or Pearl Dentifrice, as a preparation free from all injurious elements, and eminently calculated to embellish and preserve the dental structure, to impart a grateful fragrance to the breath, and to embellish and perpetuate the graces of the mouth."—OBSERVER. Price 2s. 9d. Rowlands' Macassar Oil for the Hair, price 3s. 6d. per Bottle; double that size, 7s.; Family Bottles, equal to Four Small, 10s. 6d. (a great saving;) and double that size, 21s; sold by all Chemists, Perfumers and Hair Dressers.—[ADVT.]

CORRESPONDENCE.

All letters intended for insertion must be authenticated by the name and address of the writer—not necessarily for publication, but as an evidence of good faith. All communications intended for publication should be written on one side only of each sheet.

The Editor finds it necessary to state that he cannot undertake to return letters which he may feel it his duty to decline to publish.

It is particularly requested that all communications for the Editor be forwarded direct to the office of the Jewish Chronicle, 43, Finsbury Square.

We wish it to be understood that we do not necessarily identify ourselves with the opinions of our correspondents.

THE JEWS AND SPAIN.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—Those who reside out of England and do not peruse the *Jewish Chronicle* must, of course, be ignorant of passing events affecting our community. As a triumphant refutation of implied falsehood, I need only refer to your journal of 6th November, 1868, wherein you will find that my letters of 15th and 29th October are almost word for word the same, except that the first was addressed to Marshall Prim and the second, by his request, to the Provisional Government. I am willing to credit Mr. Levy's assertion that when he wrote to Marshall Prim some time in October, 1868, he was unaware of my arduous labors in London, as this is quite natural for a resident in Edinbro', therefore the conclusions no doubt arrived at already by ninety-nine out of one hundred of your readers must be that the writer of one letter to an illustrious stranger at the sole expense of stationery and postage cannot, on that score, have the slightest pretension to compete for even the hundredth part of the merit with myself, who wrote not only from previous acquaintance and preconcerted arrangements, but in addition, had the advantage for more than forty years of a certain status in society from my past labors.

Verdad de tierra florecera is the motto on my crest, and I fearlessly always enunciate truth.—Yours obediently,

10th May. H. GUEDALLA.[*]

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[*] This correspondence having become purely personal, and ceased to be of public interest must now be closed.—ED. J.C.

"NEWSPAPER CORRESPONDENTS."

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—My attention has been called to an article, under the above heading, which appeared in your impression of the 5th instant, containing an extract from a letter of the London correspondent to the *Bristol Times and Mirror*.

As the matter contained therein is thoroughly untrue and is calculated to engender an uncomfortable feeling, may I ask you kindly to give me sufficient space to refute it.

The Church alluded to is evidently that of St. Saviour's, Maida Hill, to which we have lately added a very handsome tower. As Honorary Secretary to the Tower Building Fund, all the subscribers names have come under my notice. It is thoroughly untrue that the largest subscriptions came from our Jewish friends or that any one of them gave us £25, and promised us £5 more. To be precise, I may say, that the actual amount of the subscriptions from the Jewish community was about £100; but, besides which, they helped us considerably at a Fancy Bazaar held for the same object about eighteen months since. We are very thankful to them for the assistance thus rendered. Many of them have subscribed liberally, and we know that their generosity emanated from a purely kind and sympathetic motive. The Churchwardens were far from "being surprised" at this liberality, as we experienced the same kind assistance some four years since when we were erecting our National Schools, and I suppose such a building can scarcely be deemed a sufficient ornament to the neighbourhood as to induce the inhabitants to pay higher rents. It is only by such men as the correspondent to the *Bristol Times and Mirror*, and the scurrilous imputations they are able to cast upon other people's motives, that any ill-feeling which, in years gone by, may have existed between the Jews and Christians can alone be kept alive.

Singularly enough, in the sermon which our worthy Vicar, the Rev. Thos. Nolan, D.D., preached on Sunday last, commenting on Judaism, he said: "We have been unjust to our brethren for centuries past, but we are now endeavouring to do all in our power to bring up the long lee way. The Jew is our elder brother, and we have not treated him as we ought to have done." I believe this feeling is shared by all Christians living, not only in St. Saviour's parish, but in the whole of this great metropolis.

I would only suggest that, when the correspondent of the *Bristol Times and Mirror* is again obliged to draw upon his very fertile imagination for the subject matter of his letter, he should be somewhat less explicit as to circumstances, &c., but I thank him for it in this instance, as it gives me the opportunity of correcting so gross a misstatement.

Hoping you will kindly grant me space in your next impression for this letter.—Yours obediently,

CHARLES M. TREHERN, Hon. Sec.
to St. Saviour's Tower Fund.

23, Clifton Villas, Maida Hill, 8th May, 1876.

DALSTON SYNAGOGUE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—I would not have intruded on your valuable space by any allusion to the anonymous pamphlet (referring to the Dalston Synagogue) mentioned in your last issue, were it not that the name of our esteemed Chief Rabbi has been unjustfitably introduced by its author, who mentions an interview which was had with the Chief Rabbi by the Executive of the Dalston Synagogue; and charges the latter with want of courtesy towards our respected ecclesiastical chief.

Considering this too important a topic to remain uncontradicted, I am induced to state that having been present at the interview referred to, I am not only in a position to give the assertion of the anonymous author an unqualified and utter denial, but I likewise have the full authority of our esteemed Chief Rabbi to contradict it.—Yours obediently,

22, Darnley Road, Hackney; May 9th, 1876. ELIAS COHEN.

ORDAINED MINISTERS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—By the time this reaches you, you may, for aught I know, have closed your columns to the discussion you opened, viz., that of "ordained ministers"; but situated as I am, being at a "respectable distance" from you, you will, I hope, extend to me the opportunity of saying a word about the matter.

I must in the first instance correct what you say about the סמיכה, that it means "the laying of hands,"[*] for it does not mean so, the word is simply used to denote that he who possesses a סמיכה can independently act as a רב or religious teacher, *i.e.*, that the authority who invested the person with a סמיכה declares thereby that he places reliance in the man, and he is satisfied as to the party's capabilities and qualifications to be a pastor of an Israelitish flock.

It is needless to say that on the continent of Europe no one could formerly obtain such an ordination who was not a profound Talmudical scholar and well versed in ארבעה שלחן ערוך.

In England the knowledge of the above is not indispensable except for the Chief Rabbi. Any minister, therefore, who holds his function under the auspices of Dr. Adler is in the fullest sense of the word "ordained" by him during his pleasure. I beg in conclusion to say that I was but twenty-five years of age when I received התרת הוראה, my intention having been to go to Hungary to seek an appointment; so that not only England can boast of having "ordained rabbis," but this small British dependency rejoices in one.

I should perhaps not have "blown my own trumpet" had not the Talmud given permission to do so in a country where one is not known. Thanking you in anticipation for the insertion of these lines,—I beg to remain,

Yours obediently, SAMUEL RAPAPORT, Minister P.E.H.C.

March 30th, 5636.

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[*] Does our correspondent intend to say that it did not mean "originally" the laying on of hands?—ED. J. C.

HAMBRO SYNAGOGUE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—I am directed to call your attention to an error in your report of the proceedings at the general meeting held at these chambers on Sunday, the 30th ult., wherein you state that it was resolved to present a testimonial to each of the retiring Wardens, Messrs. J. M. Isaacs and Hyam Levy.

The resolution which was carried being that a subscription be raised for the purpose of presenting a testimonial to Mr. Hyam Levy (only).

Yours obediently, J. SALOMONS, Secretary.

Hambro Synagogue Chambers, May 9th, 1876.

A PIYUT.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—With reference to the letter addressed to you by Mr. S. M. Drach, I find that the Piyut he names is attributed in a Machsor printed in Prague, 1848, to מרדכי הקטן ושלמה בירבי יהודה. For the rest, I do not think that הקטן signifies the "young," but it is an expression of modesty added by many a writer to his name.—Yours obediently,

S. D. S.

NOTICES TO CORRESPONDENTS.—F. Meadleson—Next week.

RECEIVED: "Ethel's New Papa," by Re Henry (Ward, Lock and Tyler); "Anglo-Indian Prize Poems" (Hamilton, Adams and Co.).

JEWS' INFANT SCHOOLS.

The Anniversary Ball in aid of the Funds of the Jews' Infant Schools was held on Tuesday evening last at Willis's Rooms, King-street, St. James's. Dancing commenced at a little after ten o'clock, and was kept up until nearly four on Wednesday morning to the strains of M. Aloof's excellent band. There were nearly three hundred ladies and gentlemen present, including Countess D'Avigdor, Sir Francis and Lady Goldsmid, Mr. Nathaniel Montefiore, the President of the Schools, and many other leading members of the community. We understand that the ball has resulted in the addition of the sum of about £450 to the funds of the Infant Schools.

MARRIAGE PORTION SOCIETY.—A meeting of the Committee of the Marriage Portion Society was held on Tuesday last, Mr. L. M. Myers, President, in the chair. The report of the Auditors was received, and a vacancy was declared for one couple to receive the bounty of the charity, viz., a dowry of £25.

A SCHOOL FOR TRUANTS.—A committee of the School Board of the metropolis has decided in favour of the establishment of a special school for truants, with the consent of the Educational Department, in terms of the Industrial Schools Act, 1866. Were it practicable to have such an institution for our Jewish schools, it would no doubt be useful.

THE "INDEPENDENT HEBREW."—This is the title of a new Jewish weekly, which has made its appearance at New York on April 21st. It is the tenth Jewish periodical now published in the United States representing Jewish interests. The new competitor for public favour promises to cover more ground than has hitherto been attempted by the existing journals.

CARDIFF.—In the *Western Mail* appears some correspondence anent the election of honorary officers of the Cardiff congregation. We much regret that "a member" found it necessary to address a public journal upon trivial details connected with congregational management. This desire to rush into print upon the smallest provocation is much to be deplored. If our provincial brethren would desire to be respected they must respect themselves and confine their petty differences within their own committee-rooms. We are not sorry that the Editor of the *Western Mail* appends a footnote saying, "this correspondence must now close." It ought never to have commenced.

FRANCE.—The *U. I.* incidentally observes that the *Kaddish* and the benediction to be said when called to the law have often to be transliterated for those who have to recite them. This shows how utterly the study of Hebrew must have been neglected in many Jewish families.

CONSTANTINOPLE.—The Haham Pashaw Moses the Levite Effendi, lately waited upon the Grand Vizier and afterwards also on Rashid Pashaw, Minister of Foreign Affairs, soliciting that some Jews should be appointed in the superior Councils. The rabbi was favourably received by both functionaries, who promised to attend to his request.

ROUMANIA.—One of the Prefects of Moldavia, in order to curry favour with the new Ministers, has ordered the expulsion of the Jews from the provincial communities in his district. The expelled appealed to the authorities at Bucharest, and it remains to be seen whether the Ministers will interpose.

PENNY DINNERS.—The number of Penny Dinners distributed during the two weeks ending May 4th, was 675, including 187 free dinners.

"HEAVEN ON EARTH."—In *Forney's Sunday Chronicle*, a Washington, U.S., journal, of the 16th April, Mrs. Rosa Emma Collin's brochure, bearing the above title, is quoted in full, with the subjoined appreciative remarks: "The following charming ideas are penned by a Jewish lady of eminence residing in London, and although they are Judaic in essential particulars, they fit so exactly our Christian estimate of duty to God and man that we present them to our readers with the sincere belief that they are capable of doing more good than volumes of the kind of sermons all of us are compelled to listen to from hired preachers."

WE understand that the whole of the magnificent costumes, numbering upwards of 140, recently exhibited at the Alexandra Palace, have been bought by Mr. Peter Robinson, of Oxford Street.

AT THE ROYAL ACADEMY.

[FIRST NOTICE.]

It may safely be asserted that a finer show of modern works of Art than that at present on view, has never, in any recent year, adorned the walls of the Royal Academy's Building. Year by year, as it has been our privilege to point out, the improvement in the English School of Painting has been progressively manifested. Year by year the contemptuous tone in which foreign critics were wont to speak of British Art as a whole, has been gradually changing to one of approval and increasing interest, and in the present year of grace 1876, the most fastidious of foreign critics might be invited to view an Exhibition purer in taste, and as perfect in execution as any similar show produced by continental masters and students. True, there still linger on the walls traces of bygone carelessness of studentship, leading to crudity of maturer work—there are still visible pictures, the production of veterans, which serve to point out to young and earnest artists the faults which it is necessary for them to avoid; but taken as a whole the system which can bring before the public an exhibition such as the present, is not altogether so faulty as its numerous detractors would have us believe. That heartburnings and jealousies will arise when four-fifths of the works of art sent in for selection must, necessarily, be excluded, is not difficult to imagine; but that the doctrine of the survival of the fittest is the guiding principle of the Hanging Committee may be inferred from the very small proportion of mediocre work which is observable amongst the 1,522 pictures and statues to be seen in Burlington House. And if hard things are said because certain academicians prefer to continue painting rather than to avail themselves of the well-earned repose to which they are entitled, are these statements altogether warrantable? Although the work of some rising artist may be excluded to make way for the production of an Academician of failing powers, yet it must be remembered that the veteran has won his way to one of the most coveted of positions by sheer hard work or remarkable genius. And in exercising his well-won right he is only pointing out to others the advantages of a position which is the reward of merit; and which may be attained by all duly qualified aspirants. The general mass of productions having received full meed of justice at the hands of the journals for the general public, it only remains for us to draw attention to those works which are of special interest to the Jewish community by reason of the nature of their subjects, or because of their authors being of the same race as ourselves. That these latter should be so few and, by comparison, so unimportant must be to us a matter of deep regret. It seems unaccountable that the Jewish people, remarkable as they are for the high and exceptional intelligence which they bring to bear on all that they undertake, should be so signally in arrear in the matter of artistic productiveness. The early prejudice, arising from the wording of the second Commandment, against the reproduction in stone or metal of anything in nature may adequately account for the non-distinction of the Jews in sculpture, but it will scarcely explain their backwardness in the pictorial or decorative arts. It must be conceded that while English Art has taken (witness the "Daphorephoria" and "Atalanta's Race") higher ground during the present year than in those immediately preceding, Jewish Art in this country has, if the Academy Exhibition may be taken as the crucial test, considerably retrograded during the same period.

Entitled by right of seniority, as well as by eminent service, to priority of mention, Mr. S. A. Hart, R.A., exhibits a larger work than he has recently painted. It is called "Dinner Time at Penshurst in the year 1655" (153), and is described in the catalogue as follows:

> "But as soon as the King (Charles I.) was murdered, it was ordered that the children (the Duke of Gloucester and the Princess Elizabeth) should be removed into the country, that they might not be the objects of respect to draw the eyes and application of people towards them: . . . . and order was given 'that they should be treated without any addition of titles, and that they should sit at their meat as the children of the family did, and all at one table.'
>
> "Whereupon they were removed to Penshurst, a house of the Earl of Leicester's in Kent, where they lived under the tuition of the Countess of Leicester, ... and were treated with as much respect as the lady pretended she durst pay to them.
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> "Mr. Lovell, an honest man, ... became tutor to the Duke of Gloucester."—"Clarendon, 'History of the Rebellion,'" ed. 1826, vol. vii. p, 85.
>
> Lady Leicester presides; the tutor, Mr. Lovell, is on her left hand and says grace; the Prince and Princess are at each end of the table.

The room in which the children are dining is, if our memory serves us, a faithful transcript of an existing apartment in Penshurst, and the picture is fully equal in merit and superior in importance, to the majority of the recent works of the master.

Mr. Lionel J. Cowen, prevented by domestic affliction of the severest character from contributing an important work to this year's Academy, exhibits, nevertheless, two pictures, neither of very recent production, but both of a very high order of merit. "The Antiquary's Daughter" (553) is full of well balanced and harmonious colour, and is remarkable for its faithful representation of various textures. A beautiful girl, sitting in a room crowded with *curios*, is reading, with deep interest, from an old book. The grey velvet dress in which she is attired falls in graceful folds, and forms a delightfully cool contrast to the mass of glowing colour, which surrounds her. The high light is most effectively introduced, and the picture both in conception, composition, and treatment does Mr. Cowen considerable credit.

In "Leaving the Old Home" (1259), Mr. Cowen has broken new ground and has shown us a work in marked contrast to his previous productions. Very different from the drawing room prettiness of his usual style is the powerful pathos of the present picture. A widow sits in an attitude of deep despair, in the empty room which she is leaving for ever, and in which we may infer the days of her lost happiness to have been passed. That poverty is added to the pangs of widowhood may be presumed from the scant nature of the property which she is removing. To heighten the impression of sorrow which the central figure leaves upon us, the sunlight and the bright sky seen through the window, seem to mock her misery and to heighten the desolation of the deserted room. The cat playing upon the floor, unconscious of its mistress' affliction, is a happily introduced touch of nature. It is a pity that the exigencies of space (for there never have been so many colossal canvasses to be seen at one time upon the Academy walls) have removed this picture to a place where its merits can scarcely receive fair recognition, for, had it been hung in a favourable light, it would have gone far to enhance Mr. Cowen's reputation. That this picture and Mr. Small's magnificent "Wreck" should have been "skyed," are facts that serve to give some show of justice to the complaints of those who criticise the discrimination of the Hanging Committee.

That the gentlemen forming this Committee are not devoid of a certain sense of humour is evidenced by the fact that the portrait of one of our most popular divines is placed as near to heaven as the height of the rooms of Burlington House will permit. "The Rev. R. Harris" (290), is second to no portrait in the Royal Academy for character and faithfulness. The familiar lineaments of the second minister of the Bayswater Synagogue are transferred to canvass by Mr. B. S. Marks with the most literal exactitude and the most admirable taste. If ever the term "speaking likeness" can be justly applied to a painted portrait it is merited by the present production. No less excellent, though infinitely more elaborate, is Mr. Marks' three quarter length life-size portrait of "Alderman Sir Benjamin Phillips" (119). The Alderman is seated in an arm-chair in his library suitably attired in a velvet court suit and decorated with the insignia of his office. The flesh painting is admirable and the artist has adequately conveyed not alone the merely physical characteristics, but something of the mental attributes of his distinguished sitter. Mr. B. S. Marks' merits as a portrait painter will receive a still wider recognition from his present contributions.

Mr. C. Schloesser, a coreligionist, who enjoys a very high continental reputation, exhibits a picture called the "Village Lawyer" (1305). In a Tyrolese interior an old woman who is consulting her legal adviser appears to derive scant enlightment from his counsels, for it would seem that he is equally puzzled with herself. The floor is strewn with legal documents. The composition is sober in tone, scientific in treatment, and is characterised by a strong sense of the humorous.

Mr. L. B. Phillips contributes three masterly etchings, Nos. 1132, 1172 and 1185. The amount of patient and well-expended labour which these works evince is surprising when the various occupations of their author are taken into consideration. Both the present etchings and those from the same hand in the gallery of the Aquarium at Westminster may class with the highest specimens of a difficult and frequently ungrateful art.

The Architectural Gallery contains a drawing of the "Holborn Viaduct and Hotel" (1075), a splendid building now in course of erection from the designs of Mr. L. H. Isaacs, and a very striking and original design for a house at Manchester (1092), by Mr. E. Salomons.

Having, as far as we are aware of their existence, drawn attention to the few works by Jewish artists in the Royal Academy, we reserve the treatment of the productions possessing Biblical interest for a future article.

Due notice will also be taken of the remarkable collection of works exhibited under the direction of Mr. A. M. Marsden at the King Street Galleries, and of some pictures contained in the galleries of the Institute of Water Colours and at the Conduit Street International Exhibition.

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JEWISH COMPETITORS AT THE OXFORD LOCAL EXAMINATIONS.

It happens that two of the days upon which the ensuing Oxford Local Examinations will be held will be the Festival of Pentecost. Several Jewish pupils intended to present themselves for examination, but will be prevented from doing so, owing to their religious scruples. The Chief Rabbi's attention was drawn to the circumstance, and he addressed a letter on the subject to the authorities at Oxford, requesting that arrangements might be made to examine the Jewish candidates by special papers in those subjects which will be taken on the two days specified. In answer to the letter of the Chief Rabbi, the following communication was forwarded by the Secretary of the Delegates at Oxford:—

Merton College, Oxford, 26th April, 1876.

DEAR SIR,—Your letters were laid before the Delegates at their meeting to-day, and were the subject of long and anxious consideration.

It is with the greatest regret (I am desired to say) that the Delegates find themselves unable to make special provision for the Jewish pupils who wish to present themselves this year for Examination. It is not possible for them to postpone the Examination; nor can the Time Tables be re-arranged without causing the greatest inconvenience to more than 2,000 candidates; and, the Examination being competitive, the Delegates consider it absolutely necessary that in each subject the candidates should be tested by the same paper of questions. In order that, if possible, the recurrence of this difficulty may be prevented, I would ask you to be kind enough to let me know on what days next year at the end of May or in the early part of June the religious duties of those on whose behalf you write would prevent their attendance at our Examinations. The regulations for 1877 are in course of preparation, I ought therefore to have this information without delay. Having to consider the dates of Whitsuntide and of the Oxford Commemoration, the arrangement of schools, and the convenience of Examiners, the Delegates may not always be able to avoid collision with the engagements of other bodies, but they will use their best endeavours to that end.

I am, dear sir, yours very faithfully,
(Signed) S. EDWARDES, Sec.

The Reverend Dr. Adler.

It will be noticed from the foregoing that although it was not found possible to comply with the request of the Chief Rabbi at the ensuing examination, yet that a recurrence of the difficulty will as far as possible be avoided. The kindly disposition evinced by the delegates to meet the convenience of the Jewish candidates will be appreciated by the community, and affords another proof of the extremely liberal sentiments pervading all classes in England in matters of religious feeling.

INTOLERANCE.—In the city of Weiden, a Protestant was elected burgomaster and three Jews members of the communal council. Forthwith the Catholic club appealed to the superior authority demanding that the elections should be declared null and void. The petition was refused.

METROPOLITAN FREE HOSPITAL—Temporary premises, Commercial Street, Spitalfields.—The aggregate number of patients relieved during the week ending May 6th, was—Medical, 816; Surgical, 498; total, 1,314, of which 635 were new cases.

UNITED SYNAGOGUE.

A Meeting of the General Committee of the United Synagogue was held on Tuesday Evening, at the Council-room of the Central Synagogue, Mr. Lionel L. Cohen, one of the Vice-Presidents, in the Chair. There were present:

Sir N. M. de Rothschild, M.P., Sir Benjamin S. Phillips, Ald.; Messrs. Hyman A. Abrahams, E. Alex, A. H. Beddington, D. Benjamin, S. Benjamin, M. Bentwitch, J. Bergtheil, A. L. Cohen, G. Cohen, D. Davis, Noah Davis, Fredk. Davis, L. Friedlander, Morris Harris, Moss Harris, S. A. Hart, H. A. Isaacs, J. M. Isaacs, H. A. Israel, D. H. Jacobs, Judah Jacobs, S. Jacobs, I. A. Joseph, N. S. Joseph, J. M. Lawrence, Jacob Levy, L. London, Sampson Lucas, J. Magnus, Barnett Meyers, S. Montagu, S. Moses, M. S. Oppenheim, J. Pick, L. H. Phillips, Marcus Pool, J. Peartree, A. Salomons, C. Samuel, S. Simons, S. Schloss, J. Sewell, H. Solomon, J. Solomons, L. A. Solomons, Saul Solomons and Algernon E. Sydney.

THE LATE SIR ANTHONY ROTHSCHILD.

Before proceeding to the business on the agenda, Sir N. M, de Rothschild, M.P. rose, and pointing to an excellent crayon portrait of the late Sir Anthony Rothschild, said that he had been deputed by Lady Anthony to present to the Council the portrait. When the members of the Council would look upon the features of the lamented Sir Anthony, they would no doubt remember the feelings which had always animated him when in that room. He had ever striven to ensure that every action of the Council should tend to the good of the whole community, and that every step should be taken unanimously and conscientiously. (applause)

The Chairman (Mr. L. L. Cohen) said that he had been rather taken aback by the renewed testimony of the interest taken by Lady Anthony Rothschild in the proceedings of the Council. There could not be a better augury than at the moment when they had meet to fill up the vacancy caused by the death of Sir Anthony, that his portrait should be exhibited in the room to inspire them with the feelings which animated their late President, and to carry out to the best of their ability the noble sentiments which had been manifested by him. He begged to move a resolution embodying the thanks of the Council to Sir N. M. de Rothschild and Lady Anthony Rothschild.

The resolution was seconded by Mr. M. S. Oppenheim, and carried by acclamation.

Mr. Barnett Meyers, one of the wardens of the Central Synagogue, formally announced on behalf of the Committee of the Synagogue that the portrait would continue to hang upon the walls of the Council room.

ELECTIONS OF HON. OFFICERS.

The meeting then proceeded to the election of honorary officers and members of the several Committees of the United Synagogue for the ensuing year.

The following were elected to fill the several offices mentioned:

Treasurers: Messrs. David Davis and Assur Keyser.

Overseers of the Poor: Messrs. Noah Davis and Maurice Hart.

Seven Elders: Sir Benjamin Phillips, Messrs. Hyman A. Abrahams, Lionel L. Cohen, Henry A. Isaacs, A. H. Moses, Sampson Lucas and Henry Solomon.

PRESIDENT.

Much animated interest was taken in the election of President.

The Chairman nominated Mr. Sampson Lucas to fill the post, and referred in graceful and highly eulogistic terms to the eminent qualifications possessed by Mr. Lucas to serve the office with credit to himself and to the complete satisfaction of the Council and the members of the United Synagogue generally.

Sir N. M. Rothschild, M.P., seconded the resolution and expressed a hope that Mr. Sampson Lucas would be elected unanimously.

Mr. Henry A. Israel nominated Sir N. M. de Rothschild, but that gentleman appealed to Mr. Israel to withdraw the nomination, and Sir B S. Phillips pointed out the value of an unanimous expression of opinion at all times, but especially so in the instance of the election of a President. Their unity was essentially their strength in such a choice. The Chairman also appealed to the meeting to act unitedly in the election.

The nomination of Sir N. M. de Rothschild was then withdrawn and Mr. Sampson Lucas was elected, *nem dis.* President of the United Synagogue.

The announcement of the election was received with loud acclamation.

Mr. Sampson Lucas—who was received with much applause—in returning thanks for the honour conferred upon him, said that he felt much difficulty in expressing in adequate terms his feelings for having conferred upon him the high honour of being elected the President of the United Synagogue. He felt the responsibility of the duties he was called upon to perform. With God's help and the kind assistance of the Council he hoped to fill the position conscientiously and satisfactorily. He felt that the choice of the Council could have fallen with more propriety upon other gentlemen, such, for instance, as his respected colleague (Mr. Lionel Cohen) whose ability, zeal and eloquence had done so much to promote the interests of the congregation. He believed that with discreet progress the United Synagogue had still before it a very bright future. (Cheers.) He felt that there was a Power higher than any earthly one which would watch over their welfare and enable them to continue in promoting the spiritual and material welfare of the Jews of England. (Loud applause.)

VICE-PRESIDENTS.

Sir B. S. Phillips, in peculiarly graceful and appropriate language, nominated Sir N. M. de Rothschild, M.P., for Vice-President. He assumed that all desired to see associated with the management of the United Synagogue a member of the house of Rothschild. (Loud applause). By the election of Sir Nathaniel Rothschild they would not only have the family of Rothschild represented in person, but also in heart and spirit. Sir Benjamin Phillips then paid a tribute to the memory of the late Sir Anthony Rothschild. He believed that the nephew was animated by the same spirit which had guided the uncle. He felt certain that all would unite with him in the hope that Sir Nathaniel de Rothschild would long continue to serve faithfully and zealously the interests of the congregations comprised within the United Synagogue. (Applause).

The Chairman seconded the nomination.

Mr. Henry A. Isaacs nominated Mr. Lionel L. Cohen for Vice-President, and in eloquent terms, and amid the acclamations of the meeting, referred to the manifold and extremely valuable services rendered to the community by Mr. Lionel Cohen.

Mr. E. Alex seconded the nomination.

Sir N. M. de Rothschild and Mr. Lionel L. Cohen were then elected, *nem dis.*, Vice-Presidents of the United Synagogue.

COMMITTEES.

Committee of Burial Society: Messrs. Samuel Levy and J. Magnus, Treasurers; Messrs. D. Davis, N. S. Joseph, Jacob Levy, Saml. Solomon, M. Van Thal.

Overseer's Committee: Messrs. E. Alex, Louis Nathan, Henry A. Israel and David Benjamin.

The members of the other Committees of the Council were re-elected with but little alteration in the *personnel* of the committees.

Messrs. Alfred L. Cohen and A. M. Silver were re-elected auditors.

Votes of thanks were passed to Mr. Hyman A. Abrahams and Mr. J. M. Isaacs, who retired from the offices respectively of treasurer and overseer of the Poor.

FUNERALS.

A report from the Burial Society relative to a proposed alteration in the regulation and rates of charges, &c., for funerals—the substance of which report was given in our last impression—was adopted unanimously.

VISITATION COMMITTEE.

Mr. N. S. Joseph moved, "That an additional sum of £25 per annum be placed at the disposal of the Visitation Committee for supplementing the cost of maintenance of Jewish children in Reformatories and Industrial Schools." The resolution (in accordance with the standing orders of the Council) was referred to the Executive Committee for consideration and report.

MATZO DISTRIBUTION.

A report of the Overseer's Committee on the Matzo distribution of last Passover—the substance of which was given in our last impression—was unanimously adopted.

DAYAN.

A report of the Executive Committee relative to the appointment of a gentleman to fill the office of Dayan was taken into consideration.

The report states that in accordance with the terms of the reference to the Committee, they invited Dr. Adler to confer with them upon the subject of the appointment of a Dayan. Dr. Adler attended the meeting of the Committee. He gave particulars of the duties of a Dayan and the qualifications necessary to be possessed by the person selected for the office. The duties were embraced under three heads: Exercise of Rabbinical functions and duties subsidiary thereto; superintendence of affairs relating to *Shechita*; superintendence of affairs relating to Passover; duties in connection with גרים (proselytes). The qualifications to be possessed by a Dayan were: "(*a*) He must be of unimpeachable religious and moral character; (*b*) He must be well acquainted with English; (*c*) He must possess התרת הוראה from a recognised Rabbinical authority, as a guarantee that he is well versed in the Bible, Talmud and שלחן ערוך, and will be examined therein by the Chief Rabbi." The Committee enquired of the Rev. Dr. Adler, whether, in his opinion, it would be practicable to appoint any gentleman now in the employment of the United Synagogue to discharge the duties of a דיין; and he stated that in his opinion it would not be practicable to make such an appointment.

Mr. Sampson Lucas proposed that the Executive Committee be authorised to invite applications from gentlemen wishing to become candidates for the vacant office.

Mr. N. S. Joseph said that it appeared to him that the duties of a Dayan as described by Dr. Adler were new to the office as it could not be shown that previous Dayanim had discharged all the duties now sought to be imposed upon the future Dayan. It appeared that the "Court" was chiefly maintained for the purpose of granting divorces which were illegal and for the purpose of carrying out the precept of *Chalitzah*, the continuance of which ceremony had been spoken of in very strong terms at the last meeting of the Council. He moved that action in the matter be suspended for six months.

A question of "order" hereupon arose whether, after the Council had at the last meeting, resolved that a successor to the Rev. A. L. Barnett should be appointed, it was competent for a member to move that the election be postponed for six months. The Chairman held that the Council could only now consider the mode of the appointment and not re-open the entire question.

Mr. N. S. Joseph was proceeding to criticise the duties of the dayan as set forth by the Chief Rabbi, when

Sir Benjamin Phillips rose to order. He felt that the criticism of Mr. Joseph was hardly equal to his politeness. There could not possibly be any doubt that the Chief Rabbi had full authority for the explanation he had given of the duties of a dayan, and he was told Mr. Joseph could find such authority in a book known as "Shulchan Auruch."

Mr. Joseph again proceeded to criticise at much length the report of the Executive Committee on the question, and he said that he had a great objection to the continuance of the appointment of a dayan. Rabbanism in the present day was a mistake. It had done mischief in the past and was intolerable in the present.

Mr. S. A. Hart seconded the motion moved by Mr. Joseph.

Mr. Samuel Montagu said that he had listened with much impatience to the remarks of Mr. N. S. Joseph. He was much surprised that such remarks should pass without being challenged. Mr. Montague pointed out the value and importance of the duties of a dayan.

Mr. A. E. Sydney said that whether the result of the Conference with the Chief Rabbi was satisfactory or not, the Council could not but accept the dicta of Dr. Adler relative to the duties which the Dayan would be called upon to discharge as well as the qualifications which the Dayan should possess; and also the fact that it was not practicable to appoint to the office any gentleman now in the service of the United Synagogue. The Council upon such a subject could not but defer to the opinion of the Chief Rabbi. His sympathy was entirely with Mr. Joseph, but that gentleman's remarks were not directed to the question then before the Council.

Mr. Alfred L. Cohen said that he should support Mr. Joseph's amendment because he believed that if the question were adjourned opportunity would be given to the Executive Committee to revise the duties of Dayan if found necessary. After some further discussion,

The Chairman (Mr. Lionel L. Cohen) spoke in earnest terms in opposition to the amendment of Mr. N. S. Joseph. He strongly deprecated the re-opening of the question which might cause dissension in the congregation. He asked the Council to mark emphatically that the majority of but one at the last meeting against the proposition of Mr. Joseph was a mistake and that the feeling against that gentleman's views was much stronger.

The amendment of Mr. Joseph was then put to the meeting and lost by 24 to 15.

The original resolution was then carried by an overwhelming majority.

HAMBRO' SYNAGOGUE.

A letter was read from the Committee of the Hambro' Synagogue to the effect that they requested permission to issue advertisements inviting applications for the post of Second Reader of the Synagogue at a salary of £200; and with reference to a request of the Council that another meeting of the members should be convened for the reconsideration of the question of the closing of the Synagogue, the Committee declined to comply with the request, inasmuch as, they said, they had been elected for the especial purpose of devising means to continue the Synagogue as a place of worship.

The letter was referred to the Executive Committee for consideration and report.

DALSTON SYNAGOGUE.

A letter was read from the Committee of the Dalston Synagogue, intimating to the Council that endeavours were being made to erect a permanent House of Prayer in Mildmay Road, and that "it is the earnest desire of the congregation to become a constituent member of the United Synagogue as soon as enabled to do so."—The letter was referred to the Executive Committee.

A Vote of thanks to the Chair concluded the meeting.

THE PIYUTIM.

[ARTICLE II.]

SOLOMON PARCHON (1130).*

The best commentary on the passage we quoted from Cusari is given by his contemporary, Solomon Parchon, who calls himself a pupil of Rabbi Yehuda Ha-Levi, and who in his Dictionary (Introduction, 4, 4) writes as follows: "For this reason (*i.e.*, on account of the said grammatical rules) the practice of composing Piyutim, rhymes, and metrical phrases, was only adopted by the Jews after they had had intercourse with the Arabians and perused their works, but not before; the sacred language is, moreover, unlike others. Had the use of rhymes, and the rules of prosody been worth consideration, the Sons of Korah, David and Solomon, being also poets and composers of Psalms and poems, would have availed themselves of them in their compositions.

It is certain that we only adopted these forms after having seen them used by the Arabians, and by imitating them, we corrupted our own sacred language. Neither David, to whom the credit is given by Scripture of having understood the use of stringed instruments, nor Solomon, the wisest of men, who is said to have written *Meshalim* (Eccles. 12), and to have composed more than 1005 poems (1 Kings, 5), has ever written a single strophe in rhyme or metre. Can it be asserted that he was less qualified to do so than we are? It is a fact, that the scholars, prophets and poets of old, who certainly were far superior to us in the knowledge of the Hebrew language, employ all poetical forms in their literary productions, except those of the Piyut, rhyme and metre. They wrote, for instance: לעושה נפלאות גדולות לבדו (Ps. 136), which is long, and לעושה השמים בתבונה, which is short; in the same way, we find את הירח וכוכבים לממשלת בלילה (ibid.) being long in comparison to את השמש לממשלת ביום, which is short. It is, therefore, obvious that, had the sacred language been adapted to such rhymes, the Jewish poets of old would have introduced them into their own language before any other nation. And Rabbi Yehudah Ha-Levi is said to have found fault with the Paytanim for adopting metre, by which process they read, for instance, שְׁמָתִי, instead of שְׁמִתִי. He is also reported to have made, shortly before his death, the confession "that he would never compose a single Piyut again, should his life be spared." See also what Parchon writes on the occasion of his explaining the words נגש and תעב.

SECHARYA HA-LEVI (1136).

This eminent man, speaking in his celebrated and instructive work ספר המאור, of Alphasi's commentary on Yoma, cap. i., expresses himself on this subject as follows: "Know that all the Paytanim have made mistakes in arranging the Aboda (עבודה) for the Day of Atonement, as they only mentioned in their Piyutim four lots, which is obviously against the Mishna. It would seem that they did not understand it.†

DAVID KIMCHI (1190).

This excellent grammarian and graceful expounder of the Scripture, makes in his "Book on the Roots" (Sherashim, root עתר) the following remarks with regard to the Piyutim: "It is certainly permissible to depart from the language of the Bible, but it is by no means right to disregard entirely its grammatical rules, as the Paytanim do in their so-called Keroboth. Owing to such proceedings great sins are committed by those who recite them" . . . . God forbid that we should be guilty of such an abuse of the sacred language; but let us rather pray with the Psalmist: "O Lord, open Thou my lips, and my mouth shall declare Thy praise" (Ps. 51, 17).

DAVID ABUDRAHAM (1340).

This great scholar, speaking in his book published at Seville of the prayers and customs of the Synagogue,‡ expresses himself on the Piyutim as follows: "The Remah (הר"מה) having been consulted concerning the practice of interrupting the blessings of Shemah by reading the Keroboth, gave the following answer: 'In my opinion such an interruption is not admissible, for our rabbis have laid down in principle that according to our sages we are not permitted either to lengthen or abridge our prayers.' Moreover, he who alters the arrangements made by our sages relating to the blessings is not exempted from the obligation of reading them. But as regards my coming and sitting there silently, while these Keroboth are read, it is not because I approve of them, but solely because I should not like to neglect joining the congregation in saying Kadusha, Kaddish and Amen. It would be a great mistake if people seeing me sitting there quietly during the reading of these compositions came to the conclusion that I sanctioned them; for though I disagree with them, I have, alas! no power to abolish them: According to my judgment, it is preferable to allow them to remain, especially as I maintain that it is better that they be read in ignorance, than in opposition to a canonical decision' (So far the Remah). In conclusion Abudraham expresses his opinion that: "It is most desirable that those having the power and influence to put a stop to this abuse should not neglect to forbid the reading of these Keroboth, as this alone is the cause of the blessings of Shemah being interrupted by continual conversation."

MENACHEM BEN SERACH (1340).

This eminent scholar and pupil of Rabbi Josua Ibn Shoaib, of Toledo, whither he was himself brought after all the members of his family had died the death of martyrs, writes in his work "Zede la Derech" (section I. S. 1, p. 41b) on the subject in question as follows: "It is exceedingly wrong to use as prayers such poetical compositions as have been written by the so-called Paytanim, whose mode of expression has already been censured most severely by Maimonides. Why, I ask, should we offer up prayers written at a later period, when we are permitted to use Psalms sung by the prophets, provided we have previously said the prayers authorised by the men of the great Synod (אנשי כנסת הגדולה)?"

ISAAC BAR SHESHET (RIBASH) (1374).

The well-known Ribash in his treatise (תשובות הריב"ש), No. 75, expresses himself as follows with reference to the Piyutim. In answer to the question, how we should deal with those prayers called Keroboth, he replied: "Rabbenu Nissim (רבינו נסים) has, as far as I am aware, never read Keroboth in the presence of his congregation.§ But I much regret to observe that though the Keroboth are not allowed to be recited between the blessings, yet many disregard this prohibition, and our generation seems not at all disposed to respect the injunction."

JOSEPH ALBO (1412).

This philosopher and divine who flourished in Spain at a later period expresses himself in his work "Ikkarim," Section iv., c. 23, on the subject as follows: "From all I have previously said it may easily be seen that no one is permitted to follow his own discretion in inserting new words or phrases into the daily prayers; much less are we allowed to ascribe in our prayers attributes to God which are not mentioned in the holy writings. Such an action is censured in Scripture which says: 'Suffer not thy mouth to be rash, and let thy heart not be hasty to utter any word before God' (Eccles. v. 1). I therefore entirely agree with all the observations Ibn Ezra has made in his commentary on this prayer respecting the Piyutim, and will only remark that his statements are so obvious and clear that any corroboration on my part is entirely unnecessary."

My opinion is that every prayer should conform to the following three rules: 1st. It must consist of short suggestive sentences, each clearly defining what the worshipper intends to say; at the same time it should not contain too many words, for no one but a fool indulges in a multitude of words, as we read (Ibid 2). "For a dream cometh through a multitude of business, and a fool's voice by multitude of words." Further, prayers must not be wearisome, but agreeable to God; and with the view of producing short and suitable prayers, hymns, Piyutim and Bakashoth (petitions) with rhyme and metre have been composed, which can easily be set to music, and chanted in accordance with its laws. Secondly, a certain harmony must exist between the worshipper's words and his feelings, otherwise he would belong to those of whom it is said: "They did flatter him with their tongue, and their heart was not right with him." (Psalms 78, 36, 37). And in another place (Ibid 19, 15) we find an expression of David with respect to the mode of offering prayers to the following effect: "Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord," by which he means to say that since he knows and feels what he utters with his lips, he may rightly find grace in the eyes of God. Thirdly, prayer should be read with a low voice, indicating devotion and humility.¶ What Albo says here from a religious and philosophical point of view, is confirmed even by the Halacha.

SAMUEL DE MEDINA‖ (RASHDAM, 1560).

In his work on "Tur Orach Chayim," c. 34, this author writes as follows about the Piyutim, in answer to the question addressed to him by the German congregation of Salonica whether they should discontinue to observe their usual religious usages and adopt those of the Spanish Jews: "It is certainly commendable to respect all the rites and traditions handed down to us by our ancestors, provided they are of such a nature as to discourage fickleness and frivolity. Now, as regards the authorised prayers, they have not suffered any modification even by the Spanish Jews, for only those poetical compositions have been rejected by them, which, owing to their corrupt style, are quite unintelligible, and I must admit that in so doing they have taken the right course. Indeed, even Ibn Ezra maintained long ago that we should take as the only model for our prayers the writings of David and Solomon, which, for conciseness of expression and purity of style are unsurpassed. To offer prayers too long or too numerous, is only wasting time—a statement which is confirmed by Maimonides. Therefore, I hold that preference should be given to the ritual of the Spanish Jews, who admit into their liturgy only those excellent poems which are composed by Yehuda Ha-Levi, Solomon Ibn Gabirol and Ibn Ezra. It is they, and only they, who know and understand what they pray for, whilst we often find that even the precentors of other communities do not know the meaning of the words they utter with their lips. And this being the case, one might rightly apply to it the exhortation of Isaiah: "Who has required this at your hand to tread my courts!"

STEPNEY SCHOOLS.—The annual distribution of prizes to the Pupils of the Stepney Jewish Schools will take place on Sunday next. Sir Barrow H. Ellis, K.C.S.I., will preside.

ANOTHER CONVERSION SOCIETY—.We did not know that the Conversion Society, whose head quarters is in Palestine Place, had a rival in the metropolis, until we saw the report of the Synod of the Presbyterian Church in England. Yes, there is another Richmond in the field. The English Presbyterian Church has actually raised last year £1,481 for conversionist purposes, a real "fleabite" by the side of the princely sum raised by the rival London Society. How precious Jewish souls must be to be so eagerly hunted after. No wonder that the market price for converts is steadily rising. It was, we believe, some years ago, according to the calculation of a correspondent in the *Times* nearly £2,000 per head. We should not be surprised to learn that it has in the interval risen to double the amount.

THE MAY CONVENTIONS.—The Jewish congregations throughout the land are now considering the question of representation at the May Conventions—the Board of Delegates of American Israelites meeting at Philadelphia on the 21st, and the Conference on the Hebrew College being arranged for the 24th at New York. The programme for the Philadelphia Convention will be of unusual interest, and we hope the attendance will be uncommonly large. The New York Convention is directed to a single momentous object—the future of American Judaism. The unanimous approval of the New York congregations implies their resolution to take no backward steps in Hebrew Education; they have wisely called to their counsel the congregations of other cities, that the movement may be national. This meeting on a common platform may well encourage us to hope for the future of Judaism. It is a genuine hearty protest of the people in favour of union on essentials and charity in all things. May it be crowned with glorious success!—*J. M.*

UNION HEBREW COLLEGE.—Among the scholars of the preparatory school attached to this College at Cincinnatti, U.S., there is a young lady, Julia Ettinger, twelve years old. At the first examination she exhibited such an extraordinary proficiency that she was considered a prodigy. She could translate and explain grammatically, the most difficult passages in the Bible, Ethics of the Fathers and the *Mechilta*.

PARIS.—M. James Darmstetter, scholar of the Practical School of High Studies, holding a diploma, has received from the Academy of Inscriptions the prize Lalande-Guerimeau for an essay on the mythology of the Avesta.

NEW YORK.—It is stated that the President has sent to the Senate the name of Messrs. Seligman, of London and New York, as bankers for the disbursement of moneys for the Navy Department abroad. Messrs. Seligman have held this appointment about fifteen months, but attention having been called to a statute which is believed to include the office of banker for the Navy Department abroad the President has asked the Senate to confirm them as the successors of Messrs. McCulloch and Co., in London.—*J. R.*

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* In mentioning the date, we only intend to give approximatively the time of the authors of the life referred to, and sometimes the year of their birth, as well as the period of their activity.

† It can easily be seen from this in how little estimation the peyutim were held, and what small value was set upon them.

‡ Abudraham, p. 27a, Comp. Tur Orach Chayim, c. 68.

§ This assertion agrees entirely with the observation made by Rabbenu Nissim on Alfasi (Rosh Ha-Shana c. 3), viz., that no prayers belonging to a later period are allowed to be inserted in the prayer book, except זכרינו, which he allowed when he could not help it.

¶ Mr. Dukes tries to persuade us (Orient, 1843, No. 43, p. 688) that, since Albo speaks most particularly of the Piyutim, he must have approved them. But we ask had this been the case, why does he refer to Ibn Ezra's remarks on the Piyutim which disavow them entirely? And, in addition, we certainly miss in most of our Piyutim, those qualifications put forth by Albo as a "conditio sine qua non" for every prayer. We are, therefore, rather inclined to believe that he agrees in the passage quoted above, with the opinion formed of them by Rashdam.

‖ Medina (מדינה) is a name of a Spanish family, taken from a town. (Comp. Medina in Valladolid).

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QUEEN VICTORIA STREET, LONDON, E.C.

NOTICE.

In consequence of the smallness of the amount of the Annual Subscription to this journal and the disproportionate expensiveness of collection, subscribers are respectfully informed that the delivery of the paper in future cannot be guarranteed unless the Subscription be paid IN ADVANCE. *Subscribers receiving their copy in a Green Wrapper are reminded thereby that their Subscription has expired.*

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Births, Marriages and Deaths, not exceeding 5 lines	3	6
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The Journal is forwarded, post free, on prepayment of the Annual Subscription, 8s.8d. It may be obtained at all Railway Stations throughout the kingdom, and all Newsvendors by being previously ordered.

Cheques and Post Office Orders to be made payable to Asher I. Myers, Publisher. It is requested that *halfpenny* stamps be remitted, Stamps only received for amounts under 5s

CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month	Day of Civil Month		Portion.	Haphtorah.
Friday	Iyar 18	May 12	Sabbath commences 7. לג״ לעומר		
Saturday	19	13	Sabbath terminates 8·31	אמור Lev. xxi. 1 to end of chap. xxiv.	Ezek. xliv. 15 to end.
Sunday	20	14			
Monday	21	15			
Tuesday	22	16			
Wednesday	23	17			
Thursday	24	18			

Friday next, May 19, Sabbath commences at 7.

MEMORABILIA OF MEETINGS FOR THE WEEK.

Sunday, May 14.
Stepney Jewish Schools, Distribution of Prizes at Schools, 3 p.m.
Jewish Scholars' Life-Boat Fund, Public Meeting at Jews' Infant Schools, Commercial Street, 8 p.m
Monday, May 15.
Sir Moses Montefiore Testimonial Fund, Executive Meeting, at Spanish and Portuguese Vestry Rooms, Bevis Marks, 7 p.m.
Tuesday, May 16.
Jews' Free School, General Court, at the School, 4.30 p.m.
Thursday, May 18.
United Synagogue, Executive Committee, Central Synagogue Chambers, 7 p.m.

The Jewish Chronicle.

LONDON: FRIDAY, MAY 12, 1876—5636.

THE PRINCE OF WALES.

The Prince of Wales is again amongst us. He has come back, bringing with him the images of sights and the echoes of sounds such as can only strike the imagination amidst the gorgeousness of a tropical climate and the teeming life characterising it. He has come back with a mind that could not but have been greatly enlarged by the vast variety of new objects seen, by the contrast which they form with those before familiar to him, and by the new aspects and conditions in which existence presented itself to him. He has come back with a sense of responsibility which personal close contact with the millions of his future subjects cannot but have deepened and intensified. He has been restored to us none the worse physically and mentally for the prolonged stay among populations vastly differing from those among which he generally moves, and in regions which prove but too often the tomb of men of his race. He went forth on an errand of peace, and we sincerely trust that his appearance among those who must have perceived in him the representative of their sovereign will have served to cement the bond of union which so auspiciously, and to the profit of both holds together the East and the West—the oldest and youngest empires on the globe. In common with the whole nation, we rejoice at this happy event, and lift up our heart in gratitude to the Supreme for having taken him under His protection, upon whom the eyes of the nation hang, and restored safe and sound the son to his anxious royal mother, the loving husband and affectionate father to his consort and children, the king to be, to his gratified people.

THE MAY MEETINGS AND THE CONVERSION SOCIETY.

It is with ideas as with bodily organs. If they are not called up from time to time, held up before the mind for contemplation, meditated upon, and elaborated for practice, they are apt to grow fainter and fainter, dwindle away, and at last are altogether effaced, even as those limbs which are rarely exercised, gradually stiffen, lose all their vigour, shrink, and at last become useless. This is instinctively felt by the many who are possessed by some strong feeling in a spiritual direction, and is turned deliberately to account by the few who think and desire to profit by this bent of the multitude. The consequence is that meetings are organised periodically which bring together all those animated by one and the same idea, in the course of which it is being intensified, rendered dominant, and sometimes even fanned until the flame of fanaticism breaks forth. This is effected by means of exciting speeches, exposition of sacred texts, references to exalted examples, the singing of rousing hymns, and, in fact, by the skilful employment of every agency through eye and ear that can work upon the senses, powerfully impress them, and through them mould and shape the will, and bend it in the direction desired. The object of the few is thus attained. The means for carrying out the desired object are now coming forth plentifully. There is, at all events, enough to go on for a season. In due time, the excitement will be renewed, and thus the ball will be kept rolling, heedless of the consideration whether the goal aimed at can be reached, or not.

It is evident that these meetings are powerful instruments in the hands of the managers. Whether for good or for evil, must necessarily depend upon the nature of the idea which is worked upon and directed. If, for instance, to exemplify what we mean, the thugs should rise from their graves and hold annual meetings for the purpose of communicating to each other their murderous experiences, to confirm each other in their atrocious purposes, and to implore in common their patron, SHIVA, to please whom those sanguinary deeds were committed which rendered them the terror of whole populations, no body would expect any beneficial effect from such a gathering. Or not to go to extremes, and to illustrate our meaning by actuality, no liberal-minded person, and no friend of human progress can be pleased with the meeting of the Catholic Committees lately held in the palace of the Archbishop of Paris, upon which we commented a fortnight ago. The considerations that these gatherings were held in the name of religion, and that the assemblies were sincere and firmly convinced that their deliberations and resolutions were pleasing to GOD, might give to these meetings both the imaginary and the real one respectability, but not procure them the goodwill, and still less the countenance of the truly devout and moral.

If we apply this standard to the May Meetings, we are afraid that we may detect among them such as are not likely to meet with the approbation of the really discriminating and thoughtful. No doubt the vast majority are commendable. All those that serve to strengthen truly moral and religious ideas, to foster and uphold the feelings of charity, to rouse benevolence, to make known in wider circles beneficent schemes, and to gain for them adherence and support, deserve every encouragement possible. But what, for instance, are we to think of such a meeting as was held on the 5th inst. at Exeter Hall by the votaries of the idea of promoting Christianity among the Jews? It is irreligious, for it aims at an object, which, according to their own belief, runs counter to GOD's Will, since even according to their teaching ISRAEL is to remain solitary, and not be reckoned among the nations. Now, the leaders in this movement, as well as the followers, must be aware that the result of their efforts, should they prove successful, would be precisely the reverse of the announcement of prophecy. ISRAEL converted could not retain its individuality. ISRAEL converted must and would be merged among the masses of the Gentiles, as indeed every Jew that embraces Christianity is sooner or later absorbed by the general population. Indeed, such is but too frequently the object of converts, whose chief anxiety is to wash away at the baptismal fount the blot of Jewish descent. While, therefore, these would-be promoters of Christianity among the Jews with the words of their mouths profess one thing, they by the aspirations of their hearts and their acts show that they want another thing. Where in this conduct is Christian consistency; where Christian sincerity?

This meeting signifies still more. It is open disobedience to what they consider as sacred injunctions of the founders of their religion. When JESUS commanded his disciples to preach the gospel to all creatures, and when PAUL taught to the Jew first and then to the Greek, they, of course, could only have meant what was then considered the Gospel. The Gospel of JESUS and the Apostles were the Hebrew Scriptures. The New Testament, we need not say, was not yet extant. The Christianity of the time knew as yet nothing of creeds and articles. The Christianity of JESUS and his immediate followers kept the Sabbath, the Passover and the other Jewish festivals. PAUL still practised circumcision, and offered sacrifices in the temple. The Christianity of JESUS, PAUL and PETER knew as yet nothing of the Trinity. It knew of repentance, bathing (not sprinkling of water), and belief in JESUS as the promised Messiah. But what promoter of Christianity among the Jews would receive a Jew as a fellow-believer, confining his faith to that of PETER or PAUL? Do its missionaries teach the Christianity which the founders had in their minds when they referred to the new faith? Who has given authority to superadd these creeds, these new-fangled articles which constitute the Christianity of Exeter Hall, and which the Society now wishes to spread among the Jews?

Will it be said that all these creeds and articles are involved in the teaching of JESUS and the Apostles, and that these formulæ only bring out clearly what is hidden in them? Be it so. But is this not as much as to admit that after all they are only matters of interpretation, mere inferences drawn by mortals liable to error, and which have, in fact, been disputed by other mortals, at least as learned, as sincere, and as competent to judge as those whose dicta have been accepted and embodied in these formulæ? And being conscious of this, are we not justified in designating as disobedience to the will of the founders of their religion, if these promoters strive with might and main to make ISRAEL accept as infallible divine truths what may, or may not be true, but what certainly is not divine; what the jaundiced eye of theologians fancied to discover in the teaching of the apostles, but what certainly the apostles did not always mean? Let Exeter Hall appear before ISRAEL with the simple faith, such as it was when it first appeared in the world, and we will admit that its followers obey the injunctions given them. But the moment they come to us with their man-made creeds and articles of faith, we tell them: You come under false pretences; you are not messengers sent by the Holy Ghost. You come with dross in your hands, instead of pure gold. Your articles are mere sham. The light they reflect is spurious. You disobey your God. You are rebellious against him. We will not, we cannot listen to you.

And what are the means employed for effecting the conversion of the Jews? Are they such as were used by the disciples and the Primitive Christians such as would have commended themselves to the apostles and have met with their approbation? It is all money, money, money! It is not the money that is required for paying the salary of the missionary; for the labourer is worthy his hire. The missionary, of course, cannot live upon air. He cannot follow his avocation without the means of living. Nothing can be said against the morality of these agencies. But can the same also be said of the several other agencies employed by the Committee of the Conversion Society and paid out of the contributions of the members? Take, for instance, the "Wanderers' Home." What else is this but an institution founded for the purpose of bribing some homeless starving wretches into the acceptance of Christianity? True, it has not been intended as such. But whatever the intention of the founders may have been, can it be denied that practically the effect is such as we have designated it? Under a thin film of disguise, Christianity which boasts that it ennobles its professors and raises them to the highest pitch of morality, lowers itself in order to gain a few friendless Jews shivering with cold and pinched with hunger, to pander to their bodily wants, to corrupt them by the offer of creature comforts instead of heavenly bread to transform them into hypocrites and to punish them if they resist the working of grace in them by casting them out once more on the tender mercies of a cold world from which Christian charity had pretended to protect them.

What else is the so-called "Operative Institution" but an establishment devised to continue the sham commenced at the Wanderers' Home, that these same very waifs and strays may be supported after having been bribed into Christianity under the pretence of giving them employment instead of charity? And what other effect is produced by the school in Palestine Place than that of relieving unprincipled Jewish parents afraid of the parish authorities should they desert their children of the duties which every father and mother owe their offspring? Does it not operate as a premium given by Christianity to unscrupulousness and immorality? We know what the answer will be. The school has not been established for this purpose. We do not care for the purpose for which it has been founded. Nor does any honest man, be he Jew or Gentile. The moment he is made aware of the immoral effect which it produces, the moment he finds that the balance is against the good which was intended, that the temptation to foster immorality is inherent in an institution—from that very moment he drops it, even should it have been established by himself. Yet, the Society for Promoting Christianity Among the Jews clings to these institutions, boasts of them, points to them as blessed instruments in the hands of providence for snatching brands from the fire; and expends on these institutions considerable sums of money.

But even the missionaries become demoralised by the system employed. They cannot month after month draw bills upon the future. The work of grace after so many years must show itself. It is time for results. The public yearns for a *quid pro quo*. What is the consequence? The missionary, on the one hand, cannot be so very fastidious in the choice of means to gratify his employers. A little money laid out judiciously may tempt some poor unprincipled fellow who may be blazoned forth as a famous rabbi, especially if he wears a long beard and appears in the Jewish Polish costume. Lads not yet out of their teens with a lively imagination dreaming of the grandeur of England's metropolis, especially when they have strict parents or guardians, may likewise serve the purpose. Young girls, too, entrusted by thoughtless parents to smooth-spoken missionaries for education, as was the case some months ago at Jerusalem, may occasionally prove the triumph of the cross. On the other hand, they are induced to speak in magniloquent language of the presumed inroads made by Christianity upon Jewish ranks and vaguely talk of the scores of thousands of converts to Christianity, giving to understand although not venturing to assert it in distinct words that they had their share in this goodly work. Now and then they are prompted by the desire to curry special favour with their employers to inflict great bodily misery upon those whom they came to benefit spiritually. Witness the Rev. Dr. STERN who in Arabia and Abyssinia by his influence with the rulers brought great calamities on the stubborn Jews who refused to receive his message.

And for what purpose are all these efforts, all this trouble, and all this outlay? To demoralise both converters and converted! To bring over to the profession of doctrines which no intelligent being can understand, a population whose morals upon the showing of the conversionists themselves could hardly be improved by the adoption of Christianity. This statement we make on the authority of a reverend gentleman who at the late annual meeting of the same society at Dublin delivered a speech from which we make the following extract. It is the Rev. C. H. WAINRIGHT who in seconding a resolution expressive of the regret that so few Irish parishes contributed towards the support of the society, remarked:

"He did not think it was confined alone to Ireland, although the deficiency was larger in Ireland than anywhere else. Wherever they went there was a certain unwillingness on the part of the people to contribute to the society in the manner it deserved. Why was it that this prejudice existed, and what was the cause of it? It was simply this. The agents of the society were not able to present to the people the same pictures in the case of a Jew as could be presented in reference to the heathen or Hindoo. They could not show the same incidents and depict the same scenes to excite their sympathy and feeling. They could not tell them of the immorality and intemperance of the Jew. For, speaking generally of the Jews as a people, they were a very respectable, well educated people. (Hear, hear.) They did not find that they occupied their gaols or police courts, or filled their workhouses. They kept themselves in a respectable condition, and as they saw them in their different callings it might be that it occurred to them that their case need not in any way be mended. Thus it was that they had no exciting pictures to place before the people. There were persons who went upon the Exchange and transacted business with the Jew and met him in the market, and saw that he was as respectable a man as they were—that there was no difference between them, and that if it was necessary that the Jew should be converted, it was of equal necessity that they should be first converted themselves, and that was a fact which they were not willing to admit. (Hear, hear.) People also said that the Jew was once saved by his own religion, and why should he not be saved by it now?"

We might, were our object rather bravado than the desire of convincing our neighbours of the evil consequences of these conversionist attempts, have pointed to the struggles within Christianity which have no other aim if not actually to discredit this religious system with its followers, certainly to subvert all those creeds, articles of faith and mysteries upon which it is based. We might have referred to the wholesale apostacy from Protestantism in Germany, where the sacrament of baptism and marriages in church seem to go out of fashion. And, lastly, we might have dwelt upon the extraordinary phenomenon witnessed at Vienna, where the number of conversions to Judaism considerably exceed that of Jews to Christianity.

Under whatever aspect we therefore view the object of this society, we cannot but pronounce it as untimely, and though a failure, yet fraught with mischief. It withdraws annually thousands of pounds from the general national fund applicable to charitable purposes. It wasts in futile efforts an amount of energy that might be very usefully expended on the conversion of the millions of Christian heathens with which the country teems. And, lastly, it employs the fund at its disposal in a manner which tends to demoralise the actual workers no less than those worked upon, holds out premiums to hypocrisy and pays bounties to unprincipled godless parents who wish to be relieved of their duties to their children. The time may not yet have come for the public to perceive the mischief the society is doing. But the time must surely come. The scales will fall from the eyes of the people. Until then we must have patience.

THE LATE MICHAEL HENRY.

On Sunday last, the religious ceremony in connection with the erection of a tombstone over the grave of the late Mr. Michael Henry, was performed at the Willesden Cemetery. The usual service was read by the Rev. A. L. Green. The tombstone is a large granite obelisk, the front panel being polished, on which is inscribed in gilt letters the following inscription :

פ״ט
מיכאל בר צבי
נפטר י״ז כיון ת״ר״ל״ה ל״פ״ק
ת״נ״צ״ב״ה
MICHAEL HENRY,
(Editor of the "Jewish Chronicle")
Born 19th February, 5590—1830.
Died 16th June, 5636—1875,
Aged 45.

And is he dead whose glorious mind
Lifts thine on high,
To live in hearts we leave behind
Is not to die.

The monument was executed in an excellent manner by Messrs. Harris and Barnett, of Beaumont Street, Mile End.

Chess.—On Sunday, at the Jewish Working Men's Club and Institute, Mr. Louis Cohen played six simultaneous games of chess without seeing either boards or men. His opponents were Messrs. S. Harris, L. Samuels, A. Hyams, I. Perez, P. Wolfers and Levi Cohen. The result was that Mr. Cohen won the games with Messrs. Perez and Hyams, lost the games with Messrs. Harris, Samuels and L. Cohen, and drew that with Mr. Wolfers. A chess tournament has recently been concluded at this institution. The three prizes (presented by Mr. Nathaniel L. Cohen) were won by Messrs. David Moses, I. Kaliski and Levi Cohen.

Jewish Home.—We learn that the spacious premises, at 37 and 39, Stepney Green, secured by the committee of the Jewish Home (formerly Jewish Workhouse), are being rapidly adapted to the purposes of the institution. It is anticipated that the new Home will be opened in June. The works connected with the repairing and alteration of the premises will involve an outlay of about £800. Accommodation will at first be provided for thirty-five inmates. There is, however, a spacious plot of ground attached to the premises, upon which will be erected an additional wing. Arrangements for this addition will not be made until it is ascertained what will be the probable result of the negotiations now proceeding for the amalgamation of the three institutions—the Jewish Home, Hand-in-Hand Asylum and the Widows' Home. The premises at Stepney Green are well adapted to accommodate a much larger number than are now inmates of the three asylums. Sir N. M. de Rothschild, M.P., is taking a leading part in the negotiations for the amalgamation of the three institutions.

The Roumanian Ministry.—In the new Cabinet formed at Bucharest there are two ministers whose omnious names forebode no good to the Jewish population. Joan Brateanu is Minister of Finance, and Cagalmuanu is Minister of Foreign Affairs. The antecedents of these functionaries in connection with Jewish Roumanian Affairs are lamentable. Will any more Jews be drowned in the Danube?

UNIVERSAL ISRAELITISH ALLIANCE.

The April meeting of the Central Committee was held on the 12th of that month, under the presidency of M. S. H. Goldschmidt. Some preliminary business having been disposed of, the position of the Jews of Roumania was considered. It was especially the recently voted military law which attracted attention. The first article of this law renders military service obligatory upon every Roumanian. The second article runs thus : "No one is admitted to the military service unless he is a Roumanian or a naturalised Roumanian. Nevertheless every individual who, at the time of the conscription, is not able to prove that he belongs to a foreign nationality, is subject to the control of this law." By this clause it was shown that the native Roumanian Jews are subject to the military law without having a claim to the rights of a Roumanian citizen. It was further shown that the framers of this law were fully conscious of the wrong thereby done to the native Jews, and that the law was passed despite the opposition of a few deputies who were ashamed of this bare-faced act of injustice, and who had pointed out to the chamber the inconsistency of the law. Attention was further called to the following incident : "A shepherd, who happened to be in the environs of Temez, heard the moans of a child, going to the place whence they came he found a Christian child in a pit, who declared that his father had cast him into it at the instigation of his second wife. On the morrow another child disappeared, but was afterwards found in the house of a peasant. The child said that he had lost his way." Despite this the rumour was spread that there was at the bottom of all this a crime committed by the Jews, who wanted Christian blood for Passover. Upon which great excesses were committed against them. The Bucharest Committee having brought the matter under the notice of the minister Catargi, this functionary promised to extend his protection to the persecuted. Turkey.—From Constantinople the Alliance learned that there are ten Jewish families, consisting of forty-eight persons, in the Herzegovina, all of them being poor. The chief rabbi of Constantinople, the official representative of the Jews of Turkey, has undertaken to see to it, that all rights insured to her Christian population should also be extended to the Jews there. The same functionary has also solicited protection for the Jews of Yemen, the outrage upon whom by a Turkish military officer was described in a late issue. Count Camondo, who likewise interposed, received the assurance that the matter would be inquired into. An abortive attempt to revive the blood accusations at Symrna was reported to the Alliance. On March 27th, a dead child was found in the Jewish cemetery. Immediately the report was spread that the Jews had killed it to make use of its blood for Passover, and riots were about to begin when the energetic intervention of the authorities put a stop to all excesses. When the body was taken to the Turkish hospital it was recognised by a Jewess as her child who had been buried three days previously. The grave being opened, by order of the governor, it was found empty. Two days afterwards two Jewish rag pickers passing through a lonely street of Bandja, about an hours walk from Smyrna, two Greeks managed to put a child in the basket of one of the Jews and then informed the police that the Jews had stolen a child. Having been brought handcuffed before the governor they were, after a short examination, set at liberty and their accusers imprisoned. At the same time the governor convened the Council, members of which are the Greek Archbishop and the Chief Rabbi, ordered the imperial firman concerning blood accusations to be read, and bade the Archbishop to direct the clergy to preach against such tumults. Nevertheless the next day a young person was found hidden in the house of a respectable Jew at Bournabot. He had been brought there by a Greek and told that, when found, he should say that he was stolen by the Jews. The youth, however, confessed the conspiracy, and is now in prison. The Jews of Smyrna have sustained a great loss by the death of the English Consul, Mr. Cumberbatch, who had at all times befriended them, especially in 1872 during the riots against them. His funeral was attended by the Chief Rabbi, the members of the local Alliance, a deputation from the Consistory, and several notables. Jaffa.—The budget of the Agricultural School of Jaffa for the current year shows an expected income of 21,500 francs, and an ordinary expenditure of 31,300 francs. To which must be added the extraordinary expenditure of 17,700 francs. There are now thirty pupils in the school, six of whom are apprenticed to the gardner, two to the blacksmith, and one to the shoemaker. Of the several schools of the Alliance there is nothing particular to report. They seem all to go on as usual. The school at Canea in Crete is being re-organised. The governor of the city has promised his patronage to the undertaking. The governor general of the island has likewise displayed friendly sentiments, and it is hoped that the same favour will be extended to the projected school which is enjoyed by those of the Mahometans and Christians. Smyrna.—M. Cazès has paid a visit to the industrial school, supported by the government, which is getting on very well. The director of the institution expressed his satisfaction with the conduct and progress of the Jewish pupils there. Tunis.—The regional committee has resolved to purchase a vast building in the centre of the city, which may serve as a school. The government has appointed an official representative in the undertaking.

"THE ENTRANCE OF THY WORD GIVETH LIGHT."—Psalm cxiv. v. 130.

Crowded in a spacious building, men of modern learning sit,
Listening to a brilliant speaker, making facts to theories fit.

Logically and clearly uttered, stands the doctrine new and strange,
Willing converts crowd to worship, led by the false lure of change.

"Faith in God is superstition, religion but an empty name,
Man and life but consequences, born of causes void of aim."

* * * * * * * * * *

Sorely shaken in his spirit, while for God his heart still yearned,
Robbed of faith which erst sustained him, sad a listener home returned.

Entering, heard a gentle murmur, as a child's voice softly prayed :—
"Father, guard me in the darkness, for my heart is sore afraid."

Then while gloom enwraps his spirit, prays he for returning light,
And with soul once more illumined, comfort finds in gloomiest night.

High above the mind's wide region, shines an universal creed,
Far transcending rules of science, satisfying every need.

While rolls the ship in stormy ocean, safe the life-boat gains the beach,
What the mind can never compass, the pious heart may straightway reach.

S. T.

Errata.—In our article last week entitled "Jews as Churchwardens," there were a few clerical errors. For Lord Howell read Lord *Stowell* ; for "a quaker should not be compelled to 'leave' the office," read *serve* the office ; for "there are not any more authentic," read any more *authorities*.

Epps's Cocoa.—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicacy flavoured beverage which may save us many heavy doctor's bills It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—"Civil ServiceGazette."

SCHOOLS OF THE SPANISH AND PORTUGUESE CONGREGATION.

On Sunday, the public Distribution of Prizes to the children attending the schools of the Spanish and Portuguese Congregation took place in the spacious school room of the "Gates of Hope" Schools, Heneage Lane, Bevis Marks. Mr. Nathaniel Montefiore presided. There were also present Rev. Dr. Artom, Sir Benjamin S. Phillips, Messrs. Louis Cohen, Haim Guedalla, F. D. Mocatta, J. Sebag, M. Castello, and many other gentlemen interested in the schools as well as a very large number of ladies. The room was gaily decorated with flowers and banners, and presented a very animated and pleasing appearance.

The Rev. Dr. Artom delivered an address, in which he pointed out the value of those annual gatherings in arousing the emulation of the pupils and stimulating the energy of the teachers. The schools were full of vitality, although they did not much appear before the public. In fact they were in danger of being forgotten by the public. The schools kept, perhaps, too modestly in the back ground. They would, however, never be lost sight of by the members of the Spanish and Portuguese Congregation, with which they were so intimately connected. They were identified with the rise of the congregation and were a testimony of the glorious fact in the history of the Jewish people that provision for the education of the young went hand-in-hand with the provision for public worship. Owing to the elementary nature of the instruction given and to the humble condition of the families to which the pupils belonged, in consequence of which the children were withdrawn at an early age from the schools, no great men in literature or science had risen from that institution; but through the influence of these schools a great many had become honest tradesmen, occupying positions of importance in the congregation. Their schools were intimately connected with the house of prayer, the scholars having to attend the religious services which rendered them familiar with the Hebrew language and the beauty of their worship. It was highly creditable that the congregation had preserved in an efficient manner those schools for over two hundred years. The success of the schools was entirely owing to their own exertions and not to any extraneous support. The exertions of their fathers on behalf of the schools should incite them to continue to work for their progress and prosperity. He feared that if the "Gates of Hope" Schools were closed, the Gates of Hope of their progress would be shut for ever. He hoped that the schools would receive increased attention and support. He knew that the committee were energetic and enterprising and not failing in courage, and that they felt the responsibility of their task. All should unite in assisting in enabling the schools to fulfil the requirements of the present age without renouncing or relinquishing those characteristics which distinguish them as Jewish schools. There was much difficulty in obtaining efficient Jewish teachers. In making this statement he did not wish to reflect in any way upon the present staff of teachers, but it was a fact that when they sought teachers they had difficulty in finding them. The reason was that no provision was made for training Jewish teachers. (Hear, hear). It was strange that while so many philanthropic schemes received support, they had not yet founded a training school for Jewish teachers. There were many who became teachers rather through necessity than ability, or experience in teaching. A scheme had been put forth to supply this want. He would give to the scheme his hearty support. If a Jewish Normal School were founded, its establishment would be welcomed by every Jewish school. The reverend speaker then referred to the progress of the schools, which he characterised as satisfactory. The progress would have been much greater were it not for the bad habit of the parents to withdraw the children from the schools too early, at a time, generally, when the pupils have just begun to take a delight in their studies. Dr. Artom concluded by addressing a few earnest words of exhortation to the children.

Dr. Artom then read a letter from Sir Moses Montefiore, regretting his inability, through indisposition, to be present and enclosing £10 to be distributed among the pupils and teachers, and also directing that twelve copies of his journal of Forty Days' Sojourn in the Holy Land be presented to the best pupils. In conclusion he said: "May every blessing always attend our great institution."

The prizes were then distributed.

The following is a list of the prizeholders:

"Gates of Hope" School.—Solomon Mesquita (1st Class Montefiore Scholarship, £7, Sir A. D. Sassoon, C.S.I); Isaac Nunes Vaz, Hyam Baruch, Simon Fonseca, Samuel Ricardo, Samuel Dias, Solomon Mesquita, Meyer Blau (1st Class Montefiore Scholarship, Sir A. D. Sassoon, C.S.I.), David Peres, Isaac Belasco, Joseph Bensilum, Abraham Corre.

Villareal School and Elder Class.—Esther Sarfaty, Sarah Ereira, Pauline Laferme, Rachel Corre, Mary de Lara.

National and Infant Schools.—Daniel Suhami, Sarah Delmonte, Lewis Emanuel, Esther Moses.

Alderman Sir Benjamin S. Phillips, upon rising to address the meeting, was received with cheers. He said: I have been requested to move a vote of thanks to the rev. gentleman who has so eloquently addressed you. I do so with very great pleasure, but with considerable diffidence. I am sure he will forgive me if I venture to take exception to a slight cloud of despondency that appeared to hang over him with reference to these ancient schools. He will pardon me if I say that I can trace but little cause for such despondency. The children have evidently sound bodies and sound minds. They are well and efficiently taught, and though the schools have not produced men of science and learning, they have produced that which in our commonwealth is of great and indescribable value—viz., good and faithful citizens, good Jews, good men, and good members of society. (Cheers). If these institutions have brought this about, I venture to say they have left little undone—(hear, hear)—for these are the important elements that constitute our social aggrandisement, and without them we should be as nought. At the present day, when every man is looking for the schoolmaster, we Jews have much to be thankful for. We who lived some half century ago, and can trace the upward progress of that community, have reason to be thankful and to be proud. We have raised by our energy, by our enterprise, and by our independence, the social status of the community. We live in days when men, by education and their own energy, have qualified themselves to raise their positions, and I think my reverend friend may congratulate himself that he sees in these ancient schools all those good and useful elements which he so strongly upholds; and, Mr. President, permit me to say that as long as you have men of his energy, of his high intelligence, and of his perseverance about you, your schools will have little to wish for. (Cheers.) He will watch over the pupils with a tenderness and affection with which a father watches over his children, and if they do not attain to the desires his ambition would wish, he will still have the gratification of knowing that the children connected with the congregation, under his influence, may yet prove a blessing to themselves and to their parents, and to the coming generation. (Hear, hear). Forgive me if, in the fulness of my heart, I venture to say a kind word to my old master (Mr. W. H. Hands). I never shall forget him, for I believe I owe no little of the very proud position it is my good fortune to enjoy at this moment, to those good and useful lessons which he so simply, so quietly, and yet as faithfully instilled into me in early youth. I understand that after a long and useful life he is about to retire from its labours, and I am sure that this great and ancient congregation will reward him as generously as they have hitherto done. (Cheers.) I hope I may be forgiven for having thus deviated a little from my proposition, but "out of the fulness of the heart the mouth speaketh." With these few observations, I beg to move "That the best thanks of this meeting be given to the Rev. Dr. Artom for the very able and eloquent manner in which he has addressed us, and for the valuable services he has rendered not only to these schools, but to the congregation at large."

The proposition was carried by acclamation, and Dr. Artom briefly returned thanks.

On the motion of Mr. Louis Cohen, a vote of thanks was passed to the Chairman. A vote of thanks to the General Committee and the Ladies' Committee concluded the proceedings, which were varied by the delivery of several recitations and some capital singing, under the direction of Mrs. J. Ornstien.

PROPOSED FURTHER AMALGAMATION OF JEWISH CHARITIES.

At the suggestion of Mr. F. D. Mocatta, and several other gentlemen interested in the welfare of Jewish charitable institutions, the Committee of the three institutions which provide an asylum for the aged, have taken into consideration a proposal for the amalgamation of the three charities, viz., the Jewish Home, the Hand-in-Hand Asylum and the Widows' Home Asylum. No scheme has yet been prepared for practically carrying out the proposal, but the three Committees have been invited to appoint delegates to confer upon the subject. These delegates met on Monday evening last at the Offices of the Jewish Board of Guardians. Sir Nathaniel de Rothschild (who has evinced much interest in the subject) presided.

It will be readily understood that the deliberations of the delegates are not yet sufficiently advanced to enable us to give any definite information as to their progress to our readers. Before the details can be arranged, the general principle involved must be not only approved by the delegates, but also accepted by the committees and subscribers of the institutions concerned.

BOROUGH JEWISH SCHOOLS.

We have pleasure in publishing the following report of Her Majesty's Inspector upon his recent visit to the Borough Jewish Schools:—

Boys' School.—"The school is well organised. The standard work is very creditable."

Girls' School.—"The school is very well taught. The children are very intelligent; they have a good general knowledge, and are also well grounded in their standard work. The reading and recitation are excellent."

The average grant per head of those who passed is 17s. 3¼d., the total amount received being £86 10s. 1d. This sum, we are informed, is larger—in proportion to the number of pupils—than has been received at any other Jewish school. The report is exceedingly gratifying, when it is remembered that this is the first year that the schools have been placed under government inspection.

A Novelty.—We understand that the managers of the Borough Jewish Schools have under their consideration a proposition to hold a Garden Party in aid of the funds of the institution, instead of the usual Festival Dinner. No definite decision has yet been arrived at upon the subject.

Hambro Synagogue.—We understand that great efforts are being made by the present Executive of the Hambro Synagogue to continue it as a place of worship. Application has been made to the Council of the United Synagogue to grant permission for the election of an Assistant Reader at a salary of £200 per annum. We have not learnt how this increase of expenditure will be raised. The Committe have declined to comply with the request of the Council that a meeting of the members be convened to reconsider the question of closing the synagogue.

Jewish Scholars' Life Boat Fund.—In anticipation of the closing of this Fund and handing over the proceeds of the collections to the Royal National Life Boat Institution, the committee have issued a report, giving a "detailed account of its growth." The Fund originated in a Lecture given in February, 1873, at Jews' College, by the late lamented Mr. Michael Henry. The idea was caught up with enthusiasm, and within a week a committee of Jews' College boys was formed and the Fund fairly floated. Arrangements were carried out for making collections in nearly all the Jewish schools in London and the provinces. As a mark of respect to the memory of the late Mr. Michael Henry and as a permanent testimonial to his great services it was resolved that the Life Boat, when built, should be called "The Michael Henry." Nearly three years were occupied in the collection of the minimum sum (£420), at which the National Life Boat Institution could possibly take to set apart a Life Boat to the Jewish scholars. After thanking the honorary officers for the care and interest displayed in the management of the affairs of the Fund and to Mr. Richard Lewis, the Secretary of the National Life Boat Institution, the committee "in conclusion earnestly pray that 'The Michael Henry' Life-boat may be the means of saving many valuable human lives and that it may always be under the protection and guidance of Him who is the Great Admiral of the Universe, 'who maketh a way through the sea and a path through the mighty waters.'" The amount of the Fund will be handed over at a public meeting on Sunday next by Miss Hannah de Rothschild (daughter of Baroness Mayer de Rothschild). Mr. Arthur Cohen, Q.C., will preside at the meeting, and it is anticipated that several influential gentlemen will attend and address the audience. Detachments from each of the metropolitan Jewish Schools will be present with their banners. The Stepney School choir will sing the ode, entitled "The Life Boat," written by Mr. Michael Henry, set to music by Mr. D. M. Davis. Several specimens of the Life Boat in working order will be exhibited as well as a model of the "Michael Henry" Life Boat together with the Tablet proposed to be erected at the Boat House.

West Hartlepool.—At the annual meeting of the West Hartlepool Congregation held on Sunday last, the following were elected honorary officers for the ensuing year: Messrs. A. Harris and Israel Broady, President and Treasurer respectively, and Mr. Isidor Barnsdorff re-elected Hon. Secretary. Committee of Management: Messrs. A. Cissell, D. Benjamin, A. Grose, and H. Deutsch, Junr.

Syrian and Thessalian Crown Lands.—Mr. Guedalla learns that the Grand Vizier stated on the 1st May that this was not an opportune moment to look into this matter, which requires time, in order to find out the extent of the Crown Lands in these provinces, but when the political and financial questions were solved, the Government would favourably occupy itself with the propositions transmitted to them through Mr. Hammond, M.P.

Holloway's Pills.—No family should be without these pills. Their long-tried efficacy in removing indigestion, stimulating the bowels, and purifying the blood, has secured them imperishable fame throughout the world. Whatever the disease may be, a few doses will relieve the more urgent symptoms, and therefore completely control all disordered kidneys, assimilate the food, improve the blood, and thereby confer on the brain and every function healthful vigour, natural activity, and wholesome regularity. In many cases of indigestion, dimness of sight, headache, mental and physical lassitude, these restorative pills act as a charm. They expel rheumatism and gout, and they infallibly correct complaints incidental to females.

LITERATURE.

Liberal Christianity by a Broad Church Nonconformist. (Williams and Norgate).

This pamphlet is conceived in a most amiable and conciliatory spirit, and written with rare ability. In it the author skilfully delineates what he believes real Christianity actually teaches; and the picture drawn by him of his ideal Christian is a most lovely and attractive figure. A society of such Christians, if it only existed, would transform its abode into a paradise, and all its tenants would be angels.

This ideal Christian would hold that his religion is a *reasonable faith* (the italics are throughout those of the author), and teach nothing that could not be made to agree with reason, such as that with which God has endowed man, and is perfectly consonant with the laws of logic. Such a Christian, we take it for granted, could not believe simultaneously in the unity and plurality of the Deity in the divinity and humanity of Jesus, or in the doctrine of the atonement. Such a Christian would hold that his religion is a purely *spiritual faith.* He would therefore not admit of the necessity of such a form as baptism, or the holy communion, or indeed of any sacrament quite needless for a purely spiritual faith, which raises itself direct to God, and therefore does not require any of these aids or symbols, all of them of a material nature, and therefore standing between his spiritual faith and the Supreme Spirit—God. Such a Christian holds that his religion is *catholic*, and asserts the supreme importance of charity. He therefore must decline acknowledging any of those formulæ by which the several denominations define their own conceptions of Christianity, excluding all others differing from them; and must, above all, despite the New Testament, deny the existence of a devil, who, in opposition to a merciful God, delights in leading erring mortals to perdition, and seeks to prevent man from carrying out that catholicity and charity of thought which should reign supreme. Such a Christian must hold that his faith is *undogmatic*, and all creeds from the Apostolic to the Athenasian must be a matter of indifference to him, or rather must be viewed as so many fetters, contrived to keep down the spirit of man rising heavenwards upon the wings of a purely spiritual faith. To such a Christian all doctrine must not only be valueless, but absolutely an obstacle in the way. Such a Christian must hold that his religion is a purely *moral and practical faith.* To him, such a doctrine, for instance, as justification by faith, despite the apostle, must appear an abomination.

Now deducting from our author's liberal Christianity all those elements of Christianity as it exists, which the liberal Christian disbelieves, we ask what remains of Christianity? It has by this process been attenuated to a mere shadow of itself. Nay, not even a shadow. It has been reduced into nothing. There remains nothing but a name behind which there stands nothing, or what amounts to the same, anything that you may place behind it, and label it "Liberal Christianity."

It is a mere play with words, and might just as well be called liberal Buddhism, or Mahometanism. For we feel confident that if a follower of either of the two religious systems, animated by the kindheartedness, charity and enlightenment of our author, joined to his literary ability, were to undertake to idealize his faith in the spirit of "Liberal Christianity," he might make out as good a case for a liberal Buddhism or Mahometanism as our author has for his faith.

The matter might easily be brought to the test. Let a Jew or Mahometan address himself to any religious head of the numerous Christian denominations, and offer to embrace the dominant religion, provided he were allowed to interpret it in the sense of "A Liberal Christian," which of them would receive him as a convert? None; we feel sure. Indeed, the matter has been brought to the test.

Some eighty years ago, David Friedlander of Berlin addressed Prebendary Teller, in his name and that of several other heads of Jewish families, offering to embrace Christianity, provided they were allowed to give definitions of their own to certain doctrines which appeared to them unreasonable, narrow, and uncharitable. They were refused. They must accept Christianity not as liberal Christians understood and practised it—the prelate himself was an enlightened and kind-hearted man—but as it was defined in the received creeds and catechisms. The negotiations came to nothing. About the same time, or a few years later, the acute, clever, and versatile, yet unprincipled Salomon Maimon, the best interpreter of Kant's philosophy, likewise offered to an eminent and enlightened prelate to embrace Christianity, provided he were not compelled to include in his confession of faith certain dogmas against which his philsophical mind revolted. He, too, was refused. If, therefore, actual Christianity is incapable of profiting by the light which history, philosophy and morality have thrown upon it, what object is served by holding up an ideal which, if it were realised by any body of religionists, would be denied the name of Christian—liberal or illiberal—by all existing denominations basing their faith on the New Testament?

Such a body of religionists, if it came anywhere into existence, would stand much nearer Judaism than any other faith, and their creed might with much greater propriety, be called liberal Judaism than liberal Christianity. With this, we do not mean to say that there are not liberal individual Christians, realising, or at least coming near the beautiful ideal, depicted in such lovely and attractive colours by the skilful hands of our author. We are happy to say we know some of them But they are the exception; and we feel confident had they now to be received into the Christian fold, instead of having been received into it in their infancy, they would be refused admission, even as was David Friedlander of Berlin, and Salomon Maimon, the disciple of Kant.

Langham Magazine FOR MAY.—The contents of this magazine are of a very varied and extremely interesting character. If all the articles are not characterised by originality or breadth of thought, they will nevertheless well repay "the general reader" for perusal: if there be not one rising to a dizzy heighth above the level characterising the general run of magazine articles there are at least two or three which are suggestive, and bear evidence of care and conscientiousness of purpose on the part of the authors. Mr. James Picciotto contributes a second article on "the Jews of England," which deals with the charitable and educational institutions of the community. We are peculiarly interested in the article on "Popular Fallacies concerning Slavery" by the Editor of the magazine. This article although it does not in any way refer to the Mosaic legislation upon the difficult and complex question of slavery, still—evidently unconsciously and unintentionally on the part of the writer—it justifies the humanity, the expediency in the interest of the slave himself of that legislation. The noble praiseworthy sentiments animating the English people upon the question of slavery have blinded the national vision to the value of the system when purged of all its abuses. Our space does not permit of a more lengthened notice of this article nor, any mention of the other portions of the magazine not the least interesting being a description by Mr. Lucien Wolf of the media of exchange and standards of value among uncivilised peoples.

OUR BRETHREN ABROAD.

AUSTRIA.—Among the 1,016 journals in the Austro-Hungarian monarchy, there are five Jewish ones.

TURIN.—In the Royal Opera the Jews reign supreme. The *prima donna* in Aida, Sulzer, is a Jewess; the contralto in Mignon is Trevis, a Jewess; and the first artiste in dancing Giuditta is a Jewess. All of them receive great applause.

BERLIN.—In 1843 there were at Berlin 8,263 Jews. They now number 30,000. Half of the members of the municipality are Jews and at its head is the learned Doctor Strassman—a Jew.—The eminent novelist, Berthold Auerbach, has been honoured with a lengthy visit by the Grand Duke of Baden.

BUDA-PEST.—This Jewish community is one of the largest in Europe—certainly larger than our own. Nor is it a poor community. It may therefore not be uninteresting to compare its budget of last year with that of the United Synagogue. Its whole income last year was 80,449 florins and its expenditure 91,680 florins, so that there was a deficit of 11,231 florins. The property of the community is estimated at 761,040 florins.

PRUSSIA.—Assessor Loeb has been appointed district judge at Brück, Prussia. This is the first instance of a Jew having been appointed judge in a court of appeal.—The ministry is about to submit to the Chamber a law which would permit a Jew to separate himself from the community to which he belongs on religious grounds on condition that he should contribute for five years towards any liabilities incurred by the community to third parties, and continue to pay his share towards the support of the Jewish school. On the other hand he loses by this severance all claim to the communal property, such as cemetery, bath, or the Jewish slaughterhouse. The orthodox party is not satisfied with this proposed law and will probably protest against it.

CONSTANTINOPLE.—There is a report that King Victor Emanuel has appointed Signor Artom, of the Foreign Office, Italian Ambassador to the Porte.—The Sublime Porte has invited the Greek and Armenian Patriarchs as well as the Chief Rabbi to cause prayers to be offered up in the places of worship in the empire for the cessation of the financial crisis. We copy this suspicious piece of news from the *U. I.*—The Counts Camondo have established at their expense an industrial school. It is now attended by ten boys. These visit daily the school for a few hours where among other things they learn French and Turkish. The parents of the boys had to bind themselves to allow their children to remain two years in the industrial school.

JAFFA.—The *Habazaleth* describes an attempt lately made to get up a blood-accusation. It was on a Sabbath afternoon when one, Yehiel Sterling, an Austrian subject, heard loud knocks at the door, and on opening it found there a crowd of natives accompanied by some of the police who boisterously demanded the surrender of a girl shut up in the house for the purpose of being killed and her blood to be eaten. In vain he protested his innocence. The crowd searched the whole house, broke open every closet and did a great deal of damage; and when nothing was found it left the house with loud curses. The matter was reported to the Austrian Vice-Consul at Jerusalem, who is instituting an inquiry. It turned out that the charge was made in consequence of two young women having stated that their sister was missing.

CAPE OF GOOD HOPE.—On the 17th ult., the foundation stone of a new synagogue at Port Elizabeth was laid by Mr. A. M. Jackson, the President of the Hebrew congregation. The proceedings commenced by the minister, the Rev. S. Rappaport, reciting Psalm xxiv. After which he invoked the Divine Blessing on the work. The usual documents, coins and newspapers were placed in a cavity underneath the stone. After which the Foundation Stone was lowered to its place, and after the usual formalities, it was declared by Mr. Jackson to be "well formed, true and trusty." He then handed to members of the congregation vessels containing corn, wine and oil, which were poured upon the stone. After which Mr. Jackson said: "I declare this stone laid for the glory of Almighty God, the Great Architect of the Universe." He then delivered an address appropriate to the occasion. The Rev. S. Rappaport, after reciting Psalm cxxvii, delivered an address and recited the Prayer for the Royal Family. At the conclusion of the proceedings, the assembly returned to the old synagogue where afternoon service was read.

STEPNEY JEWISH SCHOOLS.—We have received a copy of the annual report of the Stepney Jewish Schools which was presented and adopted at the annual meeting of the schools, held 19th March last. Mention is made of the loss suffered by the schools by the death of Mr. Michael Henry, Hon. Sec. of the schools. Messrs. M. S. Waley and A. E. Franklin have been elected joint Hon. Secs. The present number of pupils on the register is 296—26 more than last year; the average daily attendance is 250 as against that of 238 last year. The fees paid by pupils reached £312 8s., an increase of more than £50 over the amount paid last year. On the other hand the expenses have also increased. The schools are much hampered by want of space through which "the Committee have been forced to reject many applications and to give up their Committee-room for teaching purposes." Arrangements have been made to institute a thorough examination of the schools by competent men. The Stepney Schools, we may point out, is one of the very few large Jewish elementary schools in the metropolis which are not placed under government inspection. The highly satisfactory report of the inspection of the Borough Jewish School as given in another column testifies to the fact that a really good school, conducted upon intelligent principles, the pupils of which are taught by efficient teachers need not fear the crucial test of an examination by one of H.M.'s Inspectors of Schools.

SHEFFIELD.—At the annual general meeting of this congregation, Mr. I. Guttmann was re-elected President, and Mr. A. Zolki was elected Treasurer.

LIVERPOOL.—A meeting of the subscribers to the Liverpool Jewish Board of Guardians was held on Sunday last. Mr. A. S. Levy presided. A code of laws was adopted. Mr. A. S. Levy was elected President; Mr. A. Lyons, Treasurer; and the Rev. Morris Joseph, Hon. Secretary. The following gentlemen were elected members of the Board, in addition to the ministers and the honorary officers of the Old and the New Congregations, and Dr. S. Lewis: Messrs. S. Schonstadt, A. Hoffnung, L. Davis, A. Jones, R. Robinson, L. Foinquinos, G. Behrend, M. Hart, S. Y. Hess, H. S. Samuel, Saul Moss, J. Frank, B. Newgrass, B. Barnett, L. S. Cohen, M. Samuel, G. S. Yates, M. Ranger, S. Stern, E. W. Yates, Ad. Leibschutz, J. E. Davidson, R. H. Samuel, and A. M. Jackson.

SYDNEY HEBREW LADIES' BAZAAR.—The receipts at Mrs. S. Hoffnung's stall at this Bazaar amounted to £1,249 19s. 4d. The amount was not quite correctly given by us last week.

LONDON HOSPITAL, WHITECHAPEL ROAD, E.—Monthly return of Hebrew in-patients. In the wards April 1st, 27; admitted during the month, 23—50. Discharged, 12; died, 3—15; remaining in the wards May 1st, 35.

TOWN AND TABLE TALK.

THE *Standard* contains a review of General G. B. Airy's "Earlier Hebrew Scriptures."

MR. FREDERICK H. LEWIS has been acting as Judge of the Sheriffs Court, Guildhall, during the past week.

THE lecture recently delivered by the Rev. J. Chotzner at Belfast on "Modern Judaism" has been published in pamphlet form.

BY special invitation the Rev. Hirsch Dainow (the "Russian Magid") recently paid a visit to Sir Moses Montefiore at Ramsgate.

IT is contemplated to transfer the immense hippodrome, the property of Mr. J. W. Myers, of Paris, to the Crystal Palace.

A new song from the pen of Mr. C. K. Salaman has just been published by Messrs. Novello, Ewer and Co.

MR. MADDEN continues his supplementary articles on the subject of Jewish Numismatics in the current number of the "Numismatic Chronicle."

MR. ABRAHAM COHEN, son of Mr. Wolff Cohen, of Dublin, has successfully passed his senior Freshman examination at the Dublin University.

SIR FRANCIS GOLDSMID attended the Parliamentary Dinner given on Wednesday by the Marquis of Hartington as leader of the Liberal party in the House of Commons.

MR. HENRY A. ISRAEL has been elected Chairman, and Mr. Hermann Gollancz Hon. Sec. of the East End Canvassing Committee of the Jewish Board of Guardians.

DR. SUTRO, of Finsbury Square, had the honour on Monday last of being one of those who attended to receive and conduct Her Majesty the Empress of Germany at the German Hospital, Dalston.

MR. SAMPSON LUCAS has been elected President of the United Synagogue, in succession to the late Sir Anthony Rothschild; Sir N. M. de Rothschild and Mr. Lionel L. Cohen have been elected Vice-Presidents.

A dramatic poem entitled "Joseph and his Brethren" has just been written by Mr Charles Wells. It is a dramatisation of the complete history of Joseph and his brethren as related in the book of Genesis. It has received many and favourable criticisms, especially from the *Examiner*.

A *Times* telegram, dated Berlin, May 7, states that: "A large number of Jews have been arrested by the Russian police at Vilna on suspicion of belonging to revolutionary societies. The news attracts attention, the Jews in Russian Poland having hitherto kept aloof from conspiracy.

MR. H. A. ISAACS (the Chairman of the Committee under whose direction the arrangements for the reception of the Prince of Wales at the Guildhall on Friday next are being carried out) moved, at a meeting of the Common Council held on Monday, that an address to the Prince of Wales should be presented in a gold casket.

BOROUGH NEW SYNAGOGUE.

On Sabbath last the Rev. A. L. Green delivered a sermon in this synagogue at the invitation of the Minister and Executive. The subject of the reverend gentleman's address was the letter and spirit of Judaism. Among the subjects that might attract the attention of the social historian were, thought the preacher, the indecisive battles which were being continually fought in the world, such as the battle between mind and matter, between good and evil. There was, however, no subject of greater importance to Jews than the battle between the letter and the spirit in Judaism. It was a conflict fraught with great danger to our faith. There were on the one side worshippers of the letter, who deemed the slightest innovation upon what they had been accustomed to to be a crime, who would make no allowance for change of time and circumstance; who, if a meshebirach were touched, or a piyut omitted, were ready to exclaim that the edifice of Judaism was being undermined, and must topple to the ground. Confronting these were the worshippers of the spirit, who in their turn claimed to be the only true representatives of their faith; who treated the distinctive observances of their religion as obsolete and useless, and thought their duty fulfilled when they declared themselves Jews in their heart. Between the two Judaism was a great sufferer. It reminded him of an anecdote told in the Talmud of a man who had two wives, the one old, the other young; the former of whom removed all the black hairs from the head of her husband, the latter all the grey. There were some who were implacable in their condemnation of every fresh token of vigorous life suited to the requirements of the age; there were others to whom nothing, however old and venerable, was sacred. Between the two, Judaism was left bald and bare. A generation was springing up around us of men possessing that little learning which was a dangerous thing, and who ventured, because they had a smattering of knowledge, to sit in judgment upon the tendencies of our faith. Above all things, the preacher counselled sincerity in whatever Jews undertook. That was the one quality which was indispensable in the service of the Almighty. A prudent father was quick enough to detect sincerity in his children, and did not always think that child most affectionate which was most demonstrative. This truth had its counterpart in Religion. We should be careful not to magnify trifles into affairs of vital consequence. The result of such a practice was invariably not simply that small things became great, but that great things were lowered and degraded from their proper position. After the service, the Rev. A. L. Green was entertained by the Executive at breakfast in the Vestry-Room. After the repast, the health of the reverend gentleman, of the Wardens and Committee, and of the Minister of the Synagogue, the Rev. S. Singer, were drunk.

LIVERPOOL.—We are informed that a society called חברה תורה has been established at Liverpool. The members of the society meet every Sabbath and Sunday for the study of the Scriptures and Commentaries, &c. Mr. Samuel Frankle is the expounder on Sabbaths, and the Rev. Prof. Prag is the preceptor on Sundays.

REPORT

OF

SYDNEY HEBREW LADIES' BAZAAR,

READ AT MEETING, MARCH 1ST, 1876.

The efforts in connection with the Sydney Hebrew Ladies' Bazaar being brought to a conclusion, and the balance of profits accruing from the undertaking prepared and published, I have much pleasure in submitting a precis of an enterprise which has resulted in a success almost unparalleled—a success which cannot fail to be eminently gratifying to all who were instrumental in producing so grand a result.

Early in the month of February, 1875, an initiatory movement was set on foot by Mesdames S. Hoffnung and D. L. Levy, who waited upon many of the Ladies of the Congregation, and laid before them a plan for holding a Bazaar on behalf of the Building Fund of the New Great Synagogue. Having received a promise of general co-operation, a meeting was convened and held on February 16th, when a hearty concurrence being given to the movement, and the intended undertaking being entered into with spirit and enthusiasm, it was decided unanimously—"That a Fancy Fair on a large scale should be holden as soon as all the necessary arrangements could be completed." At this meeting, Mrs. A. B. Davis was appointed President; Mrs. S. Hoffnung, Treasurer; and Miss Jenny M. Cohen, Hon. Secretary. It was resolved that there should be seven stalls; and the Ladies to preside over and take the government of each stall were selected as follows: 7, Mrs. S. Hoffnung; 6, Mrs. H. Solomon and Mrs. M. Myers; 2, Mrs. B. Levi and Mrs. H. Harris; 5, Mrs. D. L. Levy and Mrs. A. Hort; 4, Mrs. M. Levey and Mrs. S. Benjamin; 1, Mrs. M. Nelson; 3, Mrs. Alexander and Mrs. A. De Lissa.

The Ladies set to work without delay to obtain donations of money, goods, and needle and fancy work, and applied for assistance from their various friends in this and the neighbouring Colonies, as well as from Europe and America. The work of organization being in a sufficiently forward state, a second meeting was held on July 26th, at which the time for holding the Bazaar was fixed; and at a further meeting on September 13th, a request was made to the President of the Synagogue for a Committee of Gentlemen to be named, to assist in carrying out the more active arrangements necessary for the Fancy Fair. The suggestion was promptly acted upon, and the gentlemen appointed gave early evidence that they were no less zealous than their fair partners in the religious work, and ably seconded by Mr. Sigmond Hoffnung, who had obtained useful particulars of the working details of the late Liverpool Bazaar, their efforts contributed in no small degree to the general success.

A difficulty was experienced in the selection of a suitable building or site; but acting upon a suggestion made by Mr. Jules Joubert, who took a warm interest in the matter, one in the central part of George-street was obtained, by the kind permission of the Government, and admirably adapted for the purpose. A Pavilion on a large and grand scale was erected thereon, under the immediate auspices of the Sub-Committee, Messrs. H. Nelson, Henry Solomon (of the firm of Myers and Solomon), David Marks (of the firm of S. Hoffnung and Co.), and Mr. S. Benjamin. The exertions used in setting up this temporary edifice are beyond all praise, epecially those of Mr. Nelson, who devoted himself to the labour of superintendence without intermission; its construction and decoration being greatly forwarded by the liberal assistance of Mr. Moore of the Botanic Gardens, Messrs. Lassetter and Co., and others.

The building rose as a veritable Fairy Palace, and was formally opened with an address by the Rev. A. B. Davis, on the 14th December. It was then discovered with what uncommon zeal, and patience, and earnestness the Lady stall-holders must have laboured for months past to have succeeded in obtaining so vast, and varied, and beautiful a collection, and to have arranged the same with so much taste and discernment. The Bazaar was opened six days and seven evenings, and, although capable of holding fifteen hundred persons, was crowded on all occasions, being visited and liberally patronised by every class in the community. Day and night the Ladies were at their post of voluntary duty, assisted by nearly two hundred of their younger sisters and friends, and aided by the untiring efforts of the whole of the Gentlemen's Committee, who did service as treasurers, arrangers, and even money-takers at the door.

The result, unprecedented in the annals of any undertaking of the kind for a denominational purpose, cannot but be a source of unfailing satisfaction to all who took an active part in its furtherance. The receipts at the seven stalls, in the course of six days, of a sum nearly reaching Five Thousand Pounds, is at once a proof, not only of the enormous effort put forth in the gathering together of value to that amount, but also of the art and the necessary labour incidental to its disposal; while the gross expenditure in building, decorating, and fitting a pavilion of such magnitude, together with all other requirements, being kept below Four Hundred Pounds is evidence of an amount of gratuitous service rendered, and of generous zeal evinced, that are worthy of all commendation.

Having traced concisely the history of a Bazaar which reflects no ordinary credit in preparing for it so long and so unweariedly, I may be permitted to add, that the effort will dwell long in the memory of the people of Sydney as a witness of what a combination of willing minds working for a special object can effect when actuated by one impulse, and moved as with one accord. Among the body of Israelites it will be remembered as a thing of surpassing interest, that not alone, for the time, became the theme of universal admiration, but which resulted in a success far exceeding the expectation of the most sanguine. The Ladies and Gentlemen, one and all, who laboured so strenuously and so triumphantly, and who, being so many, it would be invidious to specify—for it would be difficult to particularise where every one engaged did so much for the cause, from the Ladies who started it to the Honorary Secretary, whose intelligent activity supported it—may well be congratulated on the happy result attendant upon their undertaking, through which they may realise the pleasing thought that the handsome sum they have been the means of handing to the Treasurer will go far to complete the structure, so that the House of Worship may be worthy of their number, their influence, and the position they now occupy in the Colony.

(Signed),

BLANCHE ANNIE DAVIS, President.
BESSIE HOFFNUNG, Hon. Treasurer.
JENNY M. COHEN, Hon. Secretary.

Sydney, February 28th, 1876.

SYDNEY HEBREW LADIES' BAZAAR.

Mrs. S. Hoffnung, Honorary Treasurer, in Account with L. Phillips & S. Hoffnung, Assistant Treasurers.

DR.

1875.		£	s.	d.	£	s.	d.
Dec.	—To Materials and Labor, erecting Pavilion	210	19	11			
	,, Decorations	40	8	4			
	,, Military Bands	40	10	0			
	,, Gas Fittings	12	15	0			
	,, Gas Account	9	8	3			
	,, Fire Brigade, Watching Pavilion, &c.	17	6	0			
	,, Advertising Account	40	17	0			
	,, Printing Account	31	18	0			
	,, Cartage of Timber, &c.	12	1	0			
	,, Removing Pavilion, Labor, &c.	15	0	0			
	, Sundry expenses	14	7	0			
	,, Refunds in Reserve	10	0	0			
	,, Discrepancies in Account	1	10	8			
	,, Exchange on Cheques	0	4	0			
					457	5	2
	, Paid to Treasurers of the New Synagogue Building Fund	4348	16	5			
					4348	16	5
					£4806	1	7

CR.

Dec. 1875.		£	s.	d.	£	s.	d.
	Per Mrs. S. Hoffnung.						
14 to 21.	—Receipts at Stall	926	10	8			
	Sales since close of Bazaar	313	8	8			
	Donation S. D. Gordon, Esq., New Synagogue	10	0	0			
					1249	19	4
	Per Mrs. H. Solomon & Mrs. H. Myers.						
14 to 21.	—Receipts on Bazaar Account	1200	0	0			
	Sales since close of Bazaar	30	0	5			
					1230	0	5
	Per Mrs. B. Levi & Mrs. R. Harris.						
14 to 21.	—Receipts at Stall	306	6	4			
	Since close of Bazaar	286	13	4			
					592	19	8
	Per Mrs. D. L. Levy & Mrs. A. Hort.						
14 to 21.	—Receipts at Stall	508	17	6			
	Sales since close of Bazaar	59	14	6			
					568	12	0
	Per Mrs. M. Levy & Mrs. S. Benjamin.						
14 to 21.	—Receipts at Stall	302	12	0			
					302	12	0
	Per Mrs. M. Nelson.						
14 to 21.	—Receipts at Stall	204	11	0			
	Sales since close of Bazaar	10	1	0			
					214	12	0
	Per Mrs. Alexander & Mrs. A. De Lissa.						
14 to 21.	—Receipts at Stall	174	19	10			
					174	19	10
14 to 21.	—Taken for admission at doors	376	5	10			
					376	5	10
14 to 21.	—Donation Sir Moses Montefiore, London	5	0	0			
					5	0	0
14 to 21.	—Profit on sale of Refreshments, Compagnoni and Co.	21	0	6			
					21	0	6
14 to 21.	—Realised for Timber used in the erection of Pavilion	70	0	0			
					70	0	0
					£4806	1	7

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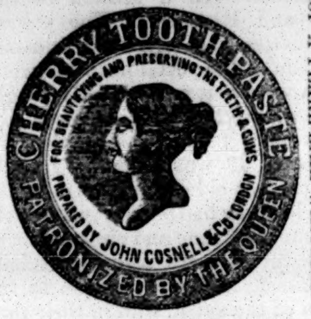
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At the Mart, City, on Tuesday, May 23rd.

SURREY, New Malden.—Valuable Freehold Land, at present used as a market and fruit garden; comprising about 5½ acres, tithe-free and land-tax redeemed, fronting Elm-grove, bounded by the estates of H.R.H. the Duke of Cambridge and the Right Hon. the Earl of Dysart, with the London and South-Western Railway abutting thereon.

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ISLE of WIGHT.—Woodlands, at Bembridge. A very pretty Gothic Country Residence, standing in about two acres of timbered paddock.

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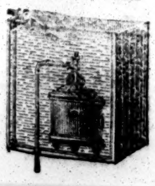

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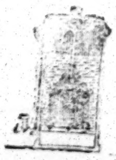

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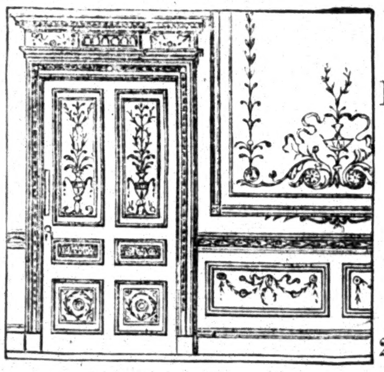

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